

FAITH & EXPERIENCE: 3

O R,

A short *Narration* of the holy *Life* and
Death of *Mary Simpson*, late of *Gregories Pa-*
rish in the City of *NORVVICH*:

Who dyed, *Anno 1647*. In or about the thirtieth yeare
of her age, after 3 yeares sicknesse and upwards.

CONTAINING

A Confession of her *Faith*, and Relation of her
Experience, taken from her owne mouth.

To which is added,

A *Sermon* preached at her Funerall, upon *Rom. 14.6,7.*

By *John Collings, M. A.*

Phil. 1. 23. For I am in a strait betwixt two; having a desire to de-
part, and to be with Christ, which is far better.

Ver. 21. For to me, to live is Christ, and to dye is gaine.

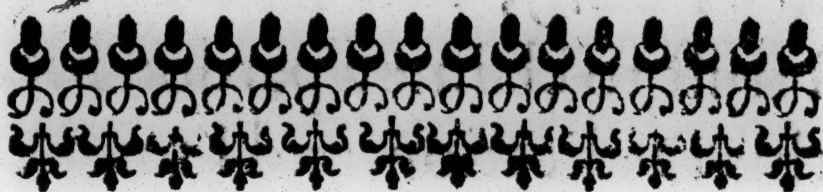
L O N D O N,

Printed for *Richard Tomlins*, and are to be sold
at his house at the Signe of the Sun and Bible
in *Pye-corner 1649.*

1. *Chrysomelidae* (1000)

M 103-10

B  L



To the *Glory* of her Sex,
AND
Excellency of her AGE,

The truly Noble and Vertu-
ous Gentlewoman, M^{rs} *Philip*
Hobart, daughter to Sir *John*
Hobart, Knight and Baronet,
late of NORFFOLKE.

Noblest Lady,



If it were nothing
but the daily En-
gagement I stand
in to that *root* of
which you are a *branch*, and
to your selfe as a Member of
this

The Epistle Dedicatorie.

this *Family*, It were enough I trust, to claime a pardon for this Dedication, and I might rather seeme to deserve a check for my so long negligence, than my present presumption : But the *sutable-nesse* of the subject in these sheets, is such, that I dare be confident, you will be pleased not only to *patronize* but also *practise* it, in what you see it yet leading you further to *perfection*. It holds out unto you a precious *Example* of one that began so soone to live to God, that she is already living *with* him. (*Lady*) It is a record of the life and death.

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death of one (not unknown
in her latter dayes unto you)
one far below you in re-
spect of *birth*, and *greatnesse*,
while she was here, but in-
finitely more *above* you now:
And of one, who (I dare say)
thirsted not so much after
your *greatnesse* then, as you
doe after her *grace* and *glory*
now. What vanities are the
excelling things of this life?
They have a scantnesse in
their fulnesse; a glut in their
enjoyment, and a short time
to live. The greatest *riches*
is in the truest *poverty*, and to
be *nothing* is to be *most*.
I am confident (*Noblest La-
dy*)

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dy) that you have in some measure learned, not to call the *Proud, Blessed*; nor think that *true happinesse* consists in *worldly greatnesse*. It were sweet if we could learne to eye the creatures as God eyes them, and judge them *greatest* that are *most gracious*. How the world valued this deceased Saint, I know not: Sure I am it was done unto her, as God useth to do to them whom he delighteth to honour. Why should not we look as God looketh? and not judge the *Peacocke* better meat than the *Partridge* because he hath *gayer feathers*. Read here
(*Noble*

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(Noble Lady,) the love Christ beares to his *Lambs*, and learne from hence, what it is to *seeke the Lord early*. How many of Gods precious ones, attaine not so much peace in *threescore*, as she had in *thirty* yeares? We use to say, *more worke is done in two houres in the morning, than in the rest of the day*; She set out early to seek him, and she quickly found *him whom her soule loved*. She quickly redeemed her lost time, because she had not lost much. A young Saint, and an old Devill, is Satans slander of the *way of the Lord*, which
A the

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(the Wise man saith) is
strength to the upright. Learne
hence also (*Noblest Lady*)
the benefit which you will
in time reap from your be-
gun practice of *seeking the*
Lord in secret. How often
did this removed Saint meet
with God, when she was
alone *in the Mount* ? God
speaks his mind more freely
to us, and so we may also
do to him, when he and we
are *alone.* Let those whose
God is their pleasure, or bel-
ly, spend the time in paint-
ing and dressing, which you
are better spending in *seek-*
ing the face of him who will
be

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be found of them that seek him.

You will find your *face* will
shine more than theirs ; and
what but this hath made it
already to doe it ? I cannot
but thankfully admire the
goodnesse of God, which
hath already so taken off
your *Infant-yeares* from the
Vanities of youth, and I trust
fully perswaded you of the
truth of that which the
world calls Heresie, *That*
those are most excellent, who are
most holy. The follies of dres-
ses and paints, and dances, are
so far under Religion, that
they are below a *spirit* that is
but truly Noble : And I (re-
joyce

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joyce to say it) below yours.
(*Lady*) we are not sent hither
to *eat* and *drinke*, and *rise up*
to *play* ; we needed not a
rationall soule for such *sensuall*
emploiments. You will (yea
I dare say you have) found
more *sweetnesse* in an houre
spent with God, than in ma-
ny spent in such *company* as
doe no good, and such *dis-*
courses as *administer* no *grace*
to the *hearers*. Pursue *Inte-*
rests and *designes*, as Noble as
your spirit is : remember al-
wayes that it is a designe too
bale for a *divine soule* to pur-
sue *Creature - Contentments*.
Why should we court the
world.

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world that is made for our
servant? and wait upon a *va-*
nity, that will Weary us to
serve it, but never satisfie the
expectation of them that *pur-*
sue it? Goe on (*Rarest Jewell*)
to make *Religion* your *busi-*
nesse, and above all, be much
in *seeking* God: You have the
key of Heaven if you have
but the *gift and grace* of *pray-*
ing. Let it be your designe
now as much to excell the
Saints as it hath been hither-
to to excell the *companions* of
your age; pursue it as your
worke to get as much *love*
from Christ, as you have *ho-*
nour from the witnesses of

A 3

your

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your *accomplishments*. Let not your ambition rest in indearing your selfe to creatures; but as you are already the *crowne* of your noble Parents, and the *honour* of those that labour for your soule: so still goe on, and rest not till you be a *jewell* set in Christs *diademe*. As you have been a Noble Example to this *Family*, in teaching them, it is no dishonour to learne the *Principles of Religion*, (by which as I dare say your humilitie hath excelled the most of your *Equals* (if not in *age* yet in *greatnesse*) who too usually can be content

tent to be ignorant so no body knowes it) So you have also discovered more perfection of *Knowledge* at *thirteen*, than the most can boast of at *threescore*. So now haste on to *perfection*, and labour to excell as gloriously in a strict *walking* with God. Remember (*Noblest Lady*) those that walke nearest the *Sun* have most *light* and *beate*: Perfect the joy of your *Noble* surviving *Parent*. And to this end, Let me humbly crave that you would continue to make the word *a light* unto your feet, and *a lanthorne* to your paths. Let your eyes be

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*Sit tibi vel
oratio affi-
dua, vel le-
ctio, nunc
cum deo lo-
quere nunc
deus tecum,
ille te præ-
ceptis suis
instruat, ille
disponat,
quem ille
divitem fe-
cerit, nemo
pauperem
faciet.*

*Cypr. in
Ep. i. ad
Donatum.
p.9.*

often upon it, and let it be
your Eye. Saint *Hierome* prai-
seth *Marcella* (a godly wo-
man of his age) that he could
never come to her, but she
was asking him somewhat
about the *Scripture*, and had
so high an opinion of her,
that he sayes if himselfe had
any doubt, he would aske her
judgement. O let not much
reading there be a wearinesse
to your flesh! They are Gods
Counsels, and may well be
our Counsellors. Walke with
God in their light, write your
lines by that rule. Read
often, and with judgement,
alwayes carrying your heart
with

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with your eye: You will find
a *glory*, a *majesty*, a *mystery*,
a *depth* in those lines, which
you will never be weary of
fadoming, though you shall
never be able to find the *bot-
tome*. I here presume to offer
to your hands an *Example*,
which I am sure your *good-
nesse* cannot despise for the
meannesse of it; She is now
more *Noble* than you, and in
this *happier*, that she hath al-
readie been in Heaven *a yeare*
before you. (*Noblest Lady*,)
your *opportunities* are more;
your *talents* of Time, and
Parts, are *greater*. Outstrip all
Examples, and goe on to be
as

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as unparalell'd a *president* of
holinesse to others, as you are
of other *Excellencies*. Now
the God of *Grace* fill you
with his *fulnesse*, and be unto
you both in life and death
advantage, and preserve you,
the *crowne* of your surviving
Noble *Parent*, the *Glory* of
your Sex, the *Comfort* of your
Noble *friends*, the *conti-*
nuer of the Religious name
of your *Family*, and the joy of
his *Saints*: Which is and shall
be the continued *prayer* of
him, who is ambitious to be
accounted,

Noblest Lady,


Your most humbly obliged.
and devoted servant in
the Lord Jesus,

JOHN COLLINGS.



TO THE
Christian READER.

Reader,

 *Hese sheets are partly
my owne, and partly
anothers : For that
part of them that is not my
owne, it is a Relation of the
precious Life, and Death, of
one that was lately Ours, but
both then, and much more now
Christs. The Relation was
brought to my hands many
Moneths since, but my crowd
of occasions hindred me from
per-*

To the Reader.

perusing of it. I shall now give thee a true account of it : The Relation was penn'd from her mouth by a faithfull friend, nor have I injured her or thee in the transcribing of it, having only rank'd the Articles of Confession in such order as I conceived most sutable, and made a supply sometimes both there and in the Relation, of a word or two, where was some defect through the neglect, or mistake (possibly) of the first Pen-man; and in some places where her phrase (though safe if safely understood) was more dark & subject to ambiguity, I have given thee her sense in a clearer and lesse ambiguous terme.

To the Reader.

*terme. I will assure thee, I have neither added nor subtracted any thing (which I conceive) materiall. For what is mine in these sheets , It is a short Copy of a Sermon at her Buriall, it was composed in a short time, and transcribed with as much haste. I had rather profit thee by plainnesse than tickle thee with exactnesse : I am sure the Sermon hath rather lost than got by keeping in my Study. I was willing for thy good to let it wait upon her memorie, who while she lived, we were all so much beholdento. The plainness and meannesse of the Sermon will tell thee (I hope) I send
it*

To the Reader.

*it not to thee to beg Honour,
but to serve thy soule in the
meanest place. Reader, thou
hast here a Sermon proved by a
fresh Experience. O adde ano-
ther Prooffe, requite my paines
by letting the truth delivered
have a witnesse in thy bosome.
Beleeve it Reader, thou hast
before thy eyes, in these sheets, a
Rule, and a President. It is
Gods word to thy soule, Goe
thou and doe likewise. If
thou readeest the Relation, thou
wilt see what is got by seeking
God early, to what a pitch of
grace a Saint may reach; the
right frame of a sober Gospell-
spirit, the picture of a Saint.*
If

To the Reader.

If thou readeſt and gaineſt nothing, thank thy owne baſe heart. Here's a deſcription of a true Chriſtian, a ſight of him, in a Copy, and a Picture. Certainly ſomething may be got for thy and my ſouls profit from either. If thou gaineſt any thing, bleſſe thy God, and pray for him, who is,

*Norwich,
Nov. 20. 1648.*

**Thine in the
Lord Ieſus,**

JOHN COLLINGS.



Faith and Experience.

A short *Explanation* of her selfe, concerning divers *Articles of Faith* ; especially such as are most *fundamentally* necessarie to salvation : Taken from her owne mouth.

Concerning the God-head.

I.



Believe there is a God, and that this God is infinite. 1. In *Substance*. 2. In *Holinesse*, and in *Being*, that there are 3 *Persons* in the divine *Being*, The *Father*, the *Sonne*, the *Holy Ghost*,
 B each

each one God, and yet in being but
one God.

*Concerning the way to come to know
God.*

II. *I believe*, that this God is
made knowne to us, by his *Word* and
by his *Workes*: That there is a way
of the *knowledge of God*, by the
Scripture; and that there is a way
of the *knowledge of God* in a more
speciall way, wherein God [by his
Spirit] revealeth himselfe to his
people *experimentally*; yet accor-
ding to *Scripture*.

*Concerning the Word of God; the
holy Scriptures.*

III. *I believe*, That the holy
Scripture is the *very Word* of
God. 1. Because it declares the
Wisedome of God. 2. Because it
discovers

discovers our *wickedness* and *faults*.

3. Because it puts us upon *prayer*.

4. Because it reveales to us the great *mysteries* of *Salvation*. I be-
lieve, That God by this his Word
is made knowne to us. 1. As he
is in himselfe by his *Nature*. 2 By
his *Names*, which are his *Attri-
butes*; or, [12. his *Names of Rela-
tion*.]

Concerning Gods works of *Creation*
and *Providence*.

IV. I believe, That this God is
further made knowne to us, by his
Workes of Creation. I believe His
work of *Creation*, was his *Creating*
of all things in heaven and earth.
I believe, That God did create all
things in heaven and earth: I
put a difference betwixt *Creating*
and *Making*: To make is to pro-
duce something out of something.

(4)

To create is to produce something out of nothing. I believe, that God did make all things in heaven and earth, for man, and man onely for himselfe and his service.

Concerning the Creation of man in speciall, and the state of innocency in which he was created.

V. I believe, That God made man only for himselfe and his service. I believe, That man was made in such an estate, whereby he was able to serve God, by that divine grace which was put into him by God himselfe. I believe, That man (being thus created) was infinitely ingaged to serve his God, because hee had thus made him, and all things else, for his use and service. I believe, That all that God made [amongst which was man] was exceeding good, and what-

whatsoever was afterward not good was through the defect of the Creature. I believe, That man being thus made and engaged to serve his God, yet was made liable to fall.

Concerning the Fall of man.

VI. I believe, That Man fell, and that wholly from God, and that being thus fallen, God might justly have taken advantage upon fallen man, and have cast him and his posterity off, to all Eternity, as hee did the fallen Angels.

Concerning Gods workes of grace.

I. Of Election.

VII. I believe, There is an Election of Grace; and that according to that Election there shall be but a few that shall participate

of the way of recovery by *Jesus Christ*.

Concerning the work of Redemption and Reconciliation.

VIII. *I believe*, That there was no cause in man being fallen, to move God to recover him from that fallen estate : but onely he was moved from his owne bowells. *I believe*, [being moved so from himselfe] hee found out a way himselfe for mans Recovery. *I believe*, That the way so found out, and the meanes by which alone fallen man can be restored, was by a *Mediator* taking upon him our *Nature*, that so he might pacifie the wrath of God for the sinne of our *Nature*, that wee might thereby be fit to live with God in our *Nature*.

Concerning Originall sinne.

IX. *I believe*, [That our Na-
ture

ture was sinfull] and that the sin of our Nature was the cause of all our sorrowes temporall, and Eternall; we dyed spirituallly at the instant of the fall, and all shall certainly dye a temporall death, and only some shall be delivered from dying eternally.

Further. Concerning the worke of Redemption and Reconciliation, the sole Redeemer, the fruit of Redemption, the mysteric of conveyance, &c.

X. I believe, That as the whole Trinity did worke in the Creation of the world, so they did also equally worke in the worke of our Redemption : God the Father and the Holy Ghost sending, and the Son being sent and coming. [But] I believe, that Christ hath [alone] performed the worke of redemption

and *reconciliation*, fully satisfying the *Iustice* of God to the utmost for *all his*. I believe also, that every man in the world is *beholding* to God for *Iesus Christ*, for the enjoyment of their *lives*, and of the *creatures*, and that for the present they are reprieved from hell and damnation. I believe, That *Reconciliation* is to be found in no other, but in *Iesus Christ*, who is the alone great *Reconciler* betwixt God and his people. I believe, That the worke of *Redemption* is a great *mysterie*: for the divine *Nature* to take upon him the *humane nature*, O it is a great *Mysterie*.

I believe also, That it is a great *Mysterie*, in regard of the way of its particular *conveyance*. And that *Christ* hath not onely *purchased* this salvation, but also makes a particular *Declaration* of it. 1. By his *Word*. 2. By the *Worke* of his
Spirit

spirit on the soule. And 3. By the witnessse of the spirit. I believe, That in this worke, Jesus Christ purchased strength for every beleever, to withstand Sin, Death, and Hell.

Concerning Perseverance in Grace.

XI. *I believe, That by the Lord Jesus Christ there is power purchased for every Believer, to withstand sinne, Death, and Hell. [Notwithstanding that] the fallen Angels, the Devils, as they were the first occasion of the fall, so they are great hinderers of this worke of [Grace and] Restauration, they having us at such an advantage.*

Concerning Death and the Resurrection; and the Immortality of the soule.

XII. *I believe, That all men ac-*
cor-

cording to Gods appointment
 must [dye, and] *continue* in the
 Grave. The *bodies* [I meane] of
 every *Man* and *Woman*, that so
 they might be made fit for *eternity*,
 some for eternall wrath, others for
 eternall glory. *I believe*, That the
 soules of all immediately after
 death, goe to God that gave them,
 there to give an account for what
 they have done in the flesh. *I be-
 lieve*, that the *Resurrection* of the
 Saints to *grace* here, and *glory*
 hereafter, is purchased by the
Death, *Resurrection*, and *Ascens-
 ion* of Jesus Christ. *I believe*, That
 the *same bodies* both for *substance*
 and *forme*, every joint and limbe
 shall rise againe, and not a bone
 shall be wanting. A *substantiall bo-
 dy* both for *flesh* and *bones*, that I
 prove by Christs *resurrection* who
 was raised with the same body.

Object. But, you will say, Christs
 body

body lay but three dayes in the Grave, and so his body was not rotted in the dust, but ours will lye so long that our bodies shall be turned into dust.

Ans. I Answer. The same power that made the body of Adam out of the dust, the same power can raise our bodies again, although turned to dust: So that the worke of *Resurrection* is a curious worke, and secretly wrought in the *wombe* of the earth, as the child is secretly wrought in the *womb* of the mother. There shall be the same matter to make the bodies of in the *Resurrection* at the last day that there was when God first formed the body of Adam, viz. The Dust of the earth. The same power shall raise all our bodies, though turned to dust.

Concerning the day of Iudgement.

XII. *I believe, That Christ shall come personally to judge the world, and that with an audible voice, & by the word of his mouth, he shall raise the dead ; And that at the day of judgement all the sins of the godly shall be laid upon Iesus Christ. They here in the world accuse themselves for sinne, and so shall be excused at the last day. It is the office of conscience to accuse here or hereafter. Conscience having done its office, there shall be nothing objected against them at that day, But they shall heare that blessed Sentence, Come ye blessed of my Father.*

Concerning Glorification & heaven.

XIV. *I believe, The godly at
the*

the day of Iudgement shall heare that blessed Sentence, *Come ye blessed of my Father, inherit the Kingdome prepared for you before the beginning of the world.*

I believe, In Heaven there shall be no Infant of dayes, nor old man of yeares. The corruptible life of of the creature shall not inherit eternall life ; there shall no weaknesse, no deformity what ever accompany that life ; there shall be no eating nor drinking in it, but singing Hallelujahs to God for ever. I will conclude with the Psalmist.

Psalm. 139. I will praise the Lord for I am fearefully, and wonderfully made : marvellous are thy works, and that my soule knowes right well.

Reader,

Reader ! Thou hast thus far
 read her *Faith* ; now hear
 her *Storie*, that was faith-
 fully taken from her own
 mouth : And so also was
 this that followes, being
 the Relation of Gods dea-
 lings with her.

*Psalm. 34. 8. Taste and see how
 good the Lord is.*

*Psalm. 66. 16. Come and I will tell
 you what God hath done for my
 soule.*

I shall speake nothing but what
 God hath done *in me*, and *for*
me.

THe first worke that God ever
 wrought in my soule was a
 worke of *conviction*. He convinced
 my

my soul of the sin of *Sabbath-breaking*. I found much opposition to that worke, and it was some space of time before I could get strength against that sinne: but ever and anon I was given up to the sinne againe, which was (yet) a *burthen* to my soule. I had no strength against it for the present, till at length the Lord was pleased to discover another strength than that I had from my selfe, which was the *strength of Iesus Christ*, to overcome this *corruption*. A fight of sinne without a fight of Christ is not saving of it self. But a fight of sin wrought by God, God leaving not the worke till hee hath shewne the soule the fight of Christ. That I conceive is a saving work.

Observe
Gods first
worke in
conversion.

Conviction.
Note.

One time me thought my fancy in the night presented to me sinne in a *lump*, with a fight of
that

Conviction.

that Christ which afterwards I saw more *perfectly*. It was thus: me thought I saw sin set out in a *market* upon a *stall*. The commodity was vended to none but it brought *shame* and *confusion* of face to those that set it forth to Sale; and me thought I saw likewise *Christ* comming, & owning the owner of the commodity, which in time I saw he fully did in me; and it was a *refreshing* for the present to my spirit that I saw he would do it for me, though he came not presently.

Illumination.

The next thing I apprehended according to the truth of the word was, *that A Christ was come*, to doe such things as are declared in the word. This I no sooner apprehended, but I was set upon with *temptations*; To question *whether there was a Christ or no, &c.* Satan wrought *Secretly* and *Subtily*. I being ignorant of his *mysteries*, was
for

for a certaine time given up to the *temptation*. But as Satan wrought *secretly* and *subtilly*, so God wrought *invisibly* and *migh- tily*, to the suppressing of him. For as soon as God delivered me out of the *temptation*, I discovered a Christ, fully according as he is *revealed* in the word to be the Christ, the son of God, my Sa- viour; then I could see my great deliverance out of the *temptation*, and not till then, then I saw that if God had deliverd me finally up to the *temptation*, I had denyed God, and his Christ, and his word, and whatsoever he is neces- sary to be known by.

The next thing after I appre- hended a *Christ come*, was how he should be made knowne to his people to be their *Iesus*, which in time by the ministry of the word God was pleased to make

C

known

Sathans
subtily.

Satans
subtilty.

Gods
goodnesse.
Note, when
it was she
met with
God.

known unto me, *viz.* that God gave Christ, to dwell in the hearts of his people, by grace, and then my soule began to be panged with the desires of that *grace of Regeneration*. I no sooner had a desire of grace, but I fell to question the *truth of Grace*, where the Devill was subtil as in any *temptation*, but the Lord by his mighty power overcame him for me, where the *wisdom* of God appeared to me in the time as well as in the strait. I attended much upon *hearing the word*, by which God answered all my doubts, and repelled Satans temptations: Then Satan tempted me to doubt *of the truth of Gods word*. I said *Blessed be God!* if that word be *truth*; and no sooner was I from under the noise of the preacher, but I was as full of doubting as before. God took me out of that condition, by putting

ting me into another trouble,
 which was Satans subtilty (by
 Gods permission) for my good.
 The Devill implied Instru-
 ments to taint my soule with
 monstrous, and grosse errors. But
 God of his infinite mercy would
 not suffer me to speak against the
 truth (with those Instruments of
 Satan) though I could not plead
 for it. The Errours insinuated
 were these. 1 *That there is free will*
in man to doe good. 2 *That there is*
no Election. 3 *That none are irrecon-*
cilably lost. 4 *That Christ was not*
come in the flesh. 5 *That most of the*
Scriptures were to be understood in
an allegory. These opinions they
 were very diligent to draw my
 soule to; I being weake in my
 selfe had fallen from the truth
 had it not beene for the power of
 God and his rich condescention to
 me. I told the parties if I did not

Observe
 her sancti-
 fied judg-
 ment of
 some of
 our new
 Truths.

give them arguments in one week, that then I would not speake against, but for, that which they held; and then the Lord set me abundantly to study the divine Scriptures, which through ignorance or misunderstanding, I thought some thing in the word was *for them*, and something *against them*, while I thought to attaine it only by *reading*; but when I saw it was too hard, then the Lord was pleased to help mee by *meditation* and *prayer*, and strong cryes, and then, and not till then, did I know what it was to pray *out of an apprehension of wants*. I tooke the truth, and errour, with an equall hand, neither cleaving in my affections to the one, nor to the other, till God was pleased to reveale it to me; but I desired God to shew me which was the *truth*, and he did accordingly

Observe
the right
way to pro-
fit by read-
ing.

A right
frame of
spirit in
seeking di-
rection.

dingly. Those Scriptures I apprehended made against the truth, he shewed me they made for the truth. Now when the Lord had revealed himselfe in this to me, I was earnest with God that I might not only *know* these truths, but I might be able to *hold* out these truths so as to stop the mouths of *gainsayers*: 2 dayes after Gods *revealing* himselfe, these parties came, and God gave me to speak that they were not able to answer, and at that time God gave me a *promise* Joh. 1. 50. *Jesus answered and said unto him, because I said unto thee I saw thee under the figtree, beleevest thou? thou shalt see greater things then these; with which my Soule stood a little amazed what should be the greater things that should be revealed? I found then, that they should be these truths made known by experience*

Joh. 1. 50.

A particu-
lar promise
applied
generally.

to my Soule. I went away rejoy-
 ing in *hope* to obtaine it; from
 this work of God I concluded
 that there was a *work of grace* be-
 gun, which he would carry on to
perfection. The next thing I
 thought upon, was to set downe
 to account the losse it would
 cost me to hold out these truths
 to the utmost, which was the losse
 of the favour of friends, *disin-*
gagement to creatures, but there
 was an *ingagement* to God, which
 made me resolute to stick to the
 truth, whatsoever it cost, in the
strength of God: and then I saw
 a necessity of *walking more close*
with God, in the wayes of his
worship, seeking to him for *strength*,
 in every estate and *condition* what
 ever he put me into; whether
spirituall or *temporall*. When Satan
 saw that I indeavored to be *holy*
 and *strict*, he set before me a pat-
 terne

Her Pro-
 gresse in
 Piety.

terne of *perfection*, by his shewing of me *perfection*; I by the *strength* of Gods grace had such a sight of *imperfection*, that I was lost in my owne *apprehension*, and concluded, that there was no grace because there was so much *imperfection*, and then God was pleased for to make me apprehend that Jesus Christ must come, and take away the *imperfections* of our duties, the *defilement* of sinne as well as the *guilt*, which he did by revealing those *promises* which he caused me to rest upon in that 2 Cor. 5. 21. for ^{2 Cor. 5. 21.} he had made him to be sinne for us who knew no sinne, that we might be made the *righteousnesse* of God in him. Mat. 1. 21. ^{Mat. 1. 21.} He shall save his people from their sins, which I believed should be done for the future, though they were not done for the present; so that I saw

Sarans
policy.

Sanctifica-
tion scene
before Ju-
stification.

The spirit
of Adopti-
on.

The bene-
fit of fre-
quent
prayer.

Christ to be of use, to cleanse me, before I saw him *Justifying* my person, which was a great refreshment to my Spirit; then I began to make use of those *weapons* that the Apostle speaks of, which are not *carnall* but *mighty through God for the pulling downe strong holds, &c.* and the Lord did give me much *sweetnesse* by *communion* with himselfe, so that I could goe to him more freely then to any *creature* under heaven, and the more *communion* I had with him the more *strength* I had against *temptation* and *corruption*: I found it to be the most excellent means under heaven, the more frequent the more familiar with God; and now I began in some measure to *apprehended* what a *temptation* was, in a time of *temptation*, which was halfe a deliverance out of it: this
through

through the mercy of God in Christ Jesus I found by *experience*, in *prayer*, and about *prayer*. I found first the subtilty of Satans *temptations*, wherein I found him to be as great hinderer of that work of *prayer* as of any other; if he cannot keep from it, he will *afflict* and *discourage* in it; and notwithstanding all this, I was by Satan put upon it to question my *Condition* againe, but God gave me a word at the same time to stay my Soule upon, it was Gods token to know *Paul* by, *behold he prays*, from which words I saw God took special notice of those that *praid* and waited upon him; and when the Devill saw me bent upon *prayer*, then he put me upon *prayer*, which in time I saw was his work, and in time it proved greatly to the Devils *disadvantage*, and much for my

Sathans
malice a-
gainst the
worke of
prayer,

my *incouragement*. I found by *experience* that he is like an Ape *imitating* what ever good God does in the Soule: and there is need of much of God to discern his policy in this particular; he hath *counterfeit grace* as well as God hath true *grace*; and he hath evill *loy*, as God hath *Soule-refreshing*, *reviving* and *sweet consolation*, he will have *scriptures* as well as God, only his are to *discourage* from *du-ties*, and Gods to *incourage*; all the *wayes* of Satan are evill, and all the *wayes* of God are *exceeding good*, and his *paths* are very *pleasant*. When Satan saw he could not defile my soule by *one temptation*, he sets up- on me by *another*, and with mani- fold *temptations* all at once. So that he put my Soule into a darke *mist* by his *temptations*, and I walked sadly for some Dayes to- gether, to the wonderment of my

Note.

my *friends* that were about me. I could not expresse my selfe in any thing because my *temptations* and tumults in my spirit were so high in many things, but the *Lord* at that time did much *stay* and refresh my *spirit* with the word *Isay. 50. 10.* whereby *Isa. 50. 10.*

I saw that my condition at that time was no other, then was incident to Gods owne people, and so the Lord carried me on from one condition to another in straights, and revealed no more to me for the present then this, that my *condition* was such as was incident to the *Saints*.

The next thing I saw was *that Iesus Christ was the Iustifier of his people*, and that *Iustification was conveyed* to the soule in a way of *beleeving*: and then my Soule said, oh! that I could *beleeve* on him that *Iustifies the ungodly*. The
more

More Illumination.

Rom. 7.

more understanding I had of God in that way, the more I saw of mine owne *filthinesse*: I saw filthinesse in the holy things of God, as performed by me, so that I found that word of the Apostle good *That in me (that is in my flesh) dwells no good thing, but to will is (by the grace of God) present with me, but how to doe good I found not*; which (through the grace of God) wrought in my Soule a restlesse desire after a *Christ* in a way of *beleeving*, that so I might fetch *strength* from *Christ*, for the subduing of every *corruption*, that I might know whether I were in a state of *Iustification*; this I found, that the more Satan tempted me, that his temptations were as a weapon put into my hand to fight against himselfe withall; through the mighty *operation* of God, *his strength was made*

made knowne in my weaknesse. Still Faith hard.
 God put into my Soule such a
 restlesse disposition that I could
 not be satisfied without Christ,
 so that I said within my selfe,
 give me a Christ or I dy: and
 the *disposition* to beleeving I
 found very *difficult* and hard,
 when God set me upon it; a work
 too hard for me, without the pow-
 er of an *Omnipotent* God; which The way
of obtain-
ing it.
 made me the more eagerly to per-
 sue it, at the hands of him who
 was able to give it; God (when
 his set time was come) wrought
 every *disposition* in me futable to
 the grace that hee was about
 to convey to my Soule; and then
 I saw nothing in any thing either
 in *heaven* or earth that could doe
 me good but the revealing *Iesus*
Christ to my Soule. Duties
 would not *justify*, no; *inherent*
grace was no *Iustification* in it
 selfe,

2 Cor. 3.
Last.

A Gospell-
spirit.

selfe, though a fruit of *Iustification* yet no cause of it. *Iesus Christ* was the *all in all* both for *Sanctification* and *Iustification*; and there I saw a way to make use of *Christ* by way of *Iustification*; I saw more fully then before *that all my righteousness was imperfect*, but in *Christ* it was *complete*: when the love of *God* was thus discovered to my *Soule*, then it did *constraine* me to work out of a *higher principle* then before; I thought with my selfe, were there no *hell* to punish, nor *Heaven* to reward, yet there was *comfort* enough in *God*, and in the *refreshments* of his *spirit* to carry me on in a way of *obedience* to his gracious, and holy *Law* and *Commands*; and then though I had matter enough within my selfe, to condemne my self by reason that grace which in me was weak, my flesh being

being full of all *imperfections*, yet I knew all was made up in Christs *perfection*. I made use of the Law for a rule to *walk* by, not expecting to *fullfill* it; So that the law must have *Dominion* over a man (for a rule) as long as he liveth: who so casts the Law of God behind his back, surely hath not partaken so far as I can conjecture of the *saving grace* of God; and this I saw, that Christ came not to *destroy* the law, but to *fullfill* it; Christ is the *end of the law* to every one that *belceeveth*; we are not to throw it by, as of no use, but in what we fall short, to make use of him, that is of Christ to make it up: the more I made use of the Law, the more I saw that it was *holy, just, and good*. For wee should not walke as doe others (as men without a rule;) there is infinite cause, that we should look to

Her opinion
on of the
Law, and of
those that
reject it.

Christians
engage-
ment to
keep the
Law.

A watch-
full and
zealous
frame of
Spirit.

Her sense
of God.

to our Lords *Commandement*, as Christ kept the Commands when hee was upon earth, so doubtlesse he would have his people keep them; when we have such a blessed *Mediator* to stand up in the gap if in any thing the law condemns us, he steps in, and undertakes for us, he gave full satisfaction for the condemning power of it; but hath left the practical part of it for us to make use of. I was troubled within my self, if at any time I thought any thought, or did any deed, contrary to the command of God; yea how hath my Soule been grieved because other men kept not the law of God?

I found the actings of God in me and *toward* me, I prayed in another manner then before, that when I askt any thing for my selfe or others, *agreeable* to Gods will, especially

especially in straits, I found a holy *boldnesse* and *confidence* that God would answer, and he did answer abundantly beyond what I can expresse, not because of my *request*, but because *Iesus Christ* *interceded*; he took my broken, and imperfect *requests*, & *shattered expressions*, and presented them blamelesse before God; not because I *prayed*, but because he *delighted* to shew mercy; and so *engaged* and *incouraged* me to wait upon him, in his service.

Her experience of Gods hearing her prayer, and her right construction and use of it.

My soule can testify, I have had as much from God, in the way of that ordinance, as any: I have been filled as full of consolation, by God in that ordinance, as my soule could possibly attaine unto; I never wanted any thing for my selfe, or others, but I went to God for; there was none greater in heaven, or earth, I could

A rare experience.

D

resort

resort unto; I find him to be a
fountaine never drawne dry; oh!
that none would goe to the Ci-
sterne when there is so much in the

The use of
Cisternes.

Fountain! To looke at Cisternes
as they are in themselves, they
are nothing, but they may be
made use of to Gods glory; when
used by God, and lookt at *through*
God the Fountaine, whatever is
done by the creature God doth
(but by a *secondary* meanes;) So
that it is *in*, and from the Lord,
that we have all that we injoy;
and when God brought me to
the bed of *affliction*, then he was
pleased to make a *report* a new of
all that he had done for my soule,
which made my heart to *burne*
within me in *love* to God, and
with desire to make known to o-
thers how *good* the Lord was to
my soule; all his dealings with
mee to *soule* and *body* I appre-
hend

Sweet ap-
prehensi-
ons.

hend are in much *love*; so that the place I found *experimentally* true, Rom. 8. 28. Gods gracious dispensation in fitting me for *affliction* was exceeding great; so that I may say with Job *that nothing came upon me but the thing I feared*. God was pleased to tell mee what he was about to doe, and that in a way of answer to prayer. I could conclude as confidently that *affliction* should come, as if it had been upon me already; and God gave me a strong *resolution* to abide his *pleasure* whatever it was. And after some time of *prayer* he gave a promise *sutable* to the condition he was about to bring upon me, the promise was, *happy is the man whom thou correctest, &c.* And he hath taught me four things necessary and *sutable* to every afflicted condition whatever. The first

Rom. 8. 28.

Four things
sutable to
an afflicted
condition.

is to eye the hand of God in the affliction; for the seeing the hand of God made mee silent in his presence, and made me willing to submit to him. The second thing was, that he shewed me his face and presence, which is better than life. Thirdly, He brought off my will to submit to him, as to a father, from many speciall places of divine writ. Fourthly, He made me more than in an ordinary way to drawe nigh to God, to know why hee did contend with mee; one end was for sin; sin hath a being, though not a reigning power in me, for which cause I have cause to lay low. A second end was for exercise of faith and patience and other graces. A third end was that I might have liberty to take occasion to make a report to others what God hath done for my soule, that by this meanes, I might

Godsgracious dealing with her in relation to Affliction.
 4 Ends of Affliction apprehended by her.

might bring some honour to God.

A fourth end was, *that I might be set upon that evangelicall worke of setting forth the high prayſes of God*; which work though I could do it to the utmost here, yet its nothing to what shall be in heaven:

And therefore I desire to blesse God that there is an *eternity* to praise him in. In my affliction God hath verified many places of Scriptures which I see to be *experimentally* true that I did not see before; so that I am constrained to say oft, and againe, *What am I? and what is my fathers house? that the Lord should bring me hitherto? and with David, Lord what is man that thou art mindfull of him, or the sonne of man that thou shouldest visit him.* Another

thing I have observed in my affliction, *that God hath wonderfully chayned up Satan in this affliction.* He was never let loose up-
Mercy in judgment.

on me but twice in all my affliction: he came forth often like a lion, but in a *chaine*, roaring for his prey; but God stopt his mouth, that he could get no dominion over me. Those two times he was let loose, The first time was about my *spirituall condition*: he would have troubled me with three things, as he did Christ by queries; First *how I knew that I was a child of God*, And secondly *how I could make out my interest in Christ*, whether it it was fancy or *delusion* or whether *reall*: Next thirdly he would have perswaded me that I laye under the guilt of some sinne, that was not pardoned; my answer was to the first, I knew I was a child of God, by his *Word & Works* God made it out to me: to the second I answered, *that God had assured me of an interest in Christ, by a promise of the spirit, bearing witnesse with*

Her strength
against Sa-
than.

with abundance of of consolation that I was his spouse : thy maker is thine husband &c. To the third I answered, God pardoned all sinnes in respect of himselfe at once. I only did lye under the guilt of some sins, but God came in abundantly with a promise that God acquitted me from all. And so Satans objection was fully answered ; and I abundantly delivered. Another temptation was about the time of Gods taking away my neare relation which was a sister of mine, he took an advantage by the weaknesse of my body oftentimes to trouble me with many thoughts of her death, and the manner of it, (both sleeping and waking) and I was in some question about her eternall condition : at first I thought it was rather some peece of Nature than any temptation; but as soone

as I saw it was a *temptation*, I set my selfe to seek God against it; And I had this *answer* from God, after a few thoughts, in seeking, that the Lord would *rebuke the devou-
rer for my bodies sake*; and from this scripture that *the God of Satan would bruise Satan under my feet shortly*: and for my sisters *condi-
tion*, and the manner of her *death*, God gave this word, *Is thy eye
evill because mine is good? shall I
not doe with mine owne what I will*; aye (said my soul) if she were his, I could be the better perswaded to give her up to God; then God told me, *he lookt not as man lookt*; but if there were any *work of God* he would owne his owne work, but however he caused me to leave her to his *prerogative royall* who *judg-
eth righteous Iudgement*.

Her stoop-
ing to Gods
soveraignty

I saw a necessity of frequenting
the best *meanes*: once in speci-
all

all I saw *abundance* from God, to encourage me in that way: my *Father* and *Mother* commanded me to goe one way to hear, and I was put upon it, to goe another way, for which they were very fierce and violent, the Lord was pleased to put me upon it, to inquire what I should doe in this particular, and while I was thinking, the fifth commandment came into my thoughts, *honour your Father and Mother, &c.* Then I began to Thinke what *honour* was due to them, being desirous to give them that *honour* that I was commanded; if they commanded with God, I was ready and willing to obey them, with cherefulnesse: but seeing they commanded contrary to God, I saw the *command* of God *greater* than their command: and I went to the word, and God met me there, in such a way

Her care to
honour her
Parents in
what she
might, with
security to
her consci-
ence.

Her reso-
luteneſſe
for God.

way that he gave me *incouragement* to goe through *opposition* and *difficulty* in time to come, whatever I should meet withall (though they were stripes) I was willing to give my *back to the smiters*, rather than to give up my *conscience* to be racked; the *opposition* of the creature is not much when Gods makes it easy. This & other *experiences* I have had of Gods *power* and *goodnesse*, in a way where I met with *opposition*: So that its good to be *resolute* for God; though you may lose some favour with the creature, yet yee shall be double gayners if you may enjoy the favour of God: *the light of his countenance is better than life*. The next thing I saw was, that there was a *faith* which was according to *sight*, like that of *Thomas*, *He beleevved because he saw*: and another *faith* be-

beyond sight, which was to be-
 lieve upon the sight of the ac-
 tings of grace plentifully upon
 my soule. When God withdrew
 the sence of his love, so that
 I did not injoy the dayly *in-*
comes of Gods love, I was con-
 strained to live upon the *immuta-* Strong
bility and unchangablenesse of God. Faith.

Notwithstanding the great mer-
 cy and favour of God formerly
 conveyed, I was constrained
 with David to cry out, *Restore* A deserti-
to me the joy of thy salvation; and on.

then I apprehended that Christ
 was absent, at which time I lived
solitary, and in the *Darke*. I lookt Her carri-
 upon Christ as a husband, but age in it.

yet as a husband going a Journey,
 and hid behind a curtaine, so that
 my soule was as the spouse *restlesse*
 in looking out to *inquire* after
 him: but in time he sent many
 love letters to me which were
 these,

To

*To you that feare my name ,
 shall the Sunne of righteousnesse
 arise with healing in his wings :
 Though I did not feare him
 perfectly and as I ought, yet I
 had some desires to serve him
 in truth. And another was ,
 Hee that shall come, will come,
 and will not stay ; yet some-
 time by reason of his absence I
 wondred what my temper was ,
 and said, what is God about to
 teach me? oh that I knew his
 mind ! and I would doe it ; oh
 that I knew what my present con-
 dition were ! and in time God
 graciously came in with this
 scripture, and perswaded me with
 Paul, that the life I now lived
 was by the faith of the Son of God,
 who loved me, and gave himselfe
 for me. And that his grace was suf-
 ficient for me : and at last I saw him
 (behind the curtaines) I saw him
 but*

Gal. 2. 20.

2 cor. 13.

Her reco-
 very out of
 her deser-
 tion.

but could not *injoy* him : at last
I found him whom my soule
loved.

God hath not set me a presi-
dent, in respect of my bodily
affliction, but he hath caused me
not to repine against him, if he
make me a president to others ; so
I may be serviceable and be made
instrumentall for the good of any
poore soule, my soule is satisfied,
and I am abundantly willing to
submit, so God may be glorified,
and any poore soule edified : it
is satisfaction enough to me, so
I may be an instrument in Gods
hand for any spirituall good.
The paths of God are pleasant
paths, I could wish it were more
and more *my meat and drink to
doe the will of my father*. I feare
more that too much *impatience*
should break forth for an earnest
desire for heaven, than any thing
for

Her sweet
Gospell-
spirit in her
sad Affli-
ction.

Her impa-
tience of
staying
here.

for I found some deceit in my heart, in that particular, break out once, And I have cause to feare there is more of the fire, if the Lord doe not quench it. I being once in my owne apprehension, and in the sight of many beholders at the point of death, not expecting to live many dayes, I apprehended God sending forth two messengers, the one was the grim serjeant *Death* with a commission from God to arrest the body: I apprehended that the *rest* of the body should but set the soule at liberty. The other messenger sent from God was the Angell of God with a commission from God to carry the soule to the place of *Iust men made perfect*, so that I was perswaded to bid adue to all creature-in-gagements, onely *I was to work while it was called to day, the works*

works of God, for the night was at hand when I should no more work with the Saints on earth. It was such a refreshment to my soule, that my time was at hand, that I was glad to be uncloathed that I might be cloathed upon. So that I could say, oh death where is thy sting? oh hell where is thy victory.

I was taken up much 2 or 3 dayes in the work of exhortation of friends that came to visit me; then the Lord sent a messenger of his who made a new report again of my *Fathers* house, which was much illustrated to me by an instrument of his. I could not but expresse to them who came to visit me what great things were to be injoyed in my *fathers house*, & said, oh! that they might come to me: and to the Instrument I said; if God had sent him to make a re-
port

Her care
to dye to
the Lord.

port of these things to my eares,
 I bid him speake on: for I was
 willing to heare what God would
 speake to me by him. I was much
 conversant in the *meditation* of
 these things for twenty four
 houres or there about: but be-
 fore I was out of heaven in my
 thoughts, I felt a *thorue in my flesh*,
 Satan buffeting of me, arguing
 thus against Gods proceedings,
 by reason of the dispensation of
 God changing my bodily condi-
 tion, promising me some con-
 tinuance *in the Land of the living*
for a season: here I found the re-
 bellion of the flesh with the op-
 position of Satan to quarell a-
 gainst God, being unwilling to
abide in the flesh, notwithstanding
God saw it was better for me to be in
the body for a time. I desire what-
 ever seem good to God may not
 seeme grievous to me. I had no
 quiet

A sweet
 frame of
 spirit.

quiet nor rest in my soul till I saw
 this distemper (my unwillingnes to
 submit to the wil of God) wrought
 out, and for that the Lord made me
 to seeke him earnestly, and he was
 found in the day of my affliction; I
 said within my self, *what good would
 my life doe me*; if God did not take
 away the evill of sin? my affliction
 was nothing, but my sin was my af-
 fliction; and the Lord *barkned and
 heard*, and took away my sin, & then
 I found my affliction nothing;
 though greater than formerly, yet
 as easie as ever: then the Lord put
 me upon it to consider, why he de-
 laid his coming, in that way wher-
 in I apprehended he was about to
 Come, & I apprehended these to be
 the ends. First, *To let me see the evill
 of my heart*, what I was in my selfe,
 refractory & rebellious; & another
 end was, that I might see the worke
 of Gods grace in the hearts of some,

Affliction
 easie.

Her holy
 interpreta-
 tion of
 Gods dea-
 lings to-
 wards her.

E

and

and be instrumentall to doe something for their good (if God pleased to incline me) for the helping forward of that work of his : for I apprehend I shall work no more for the Saints after this life; though Iesus Christ worke for the Saints in Heaven, as well as when he was on earth, yet the Saints work for the Saints only in this life. The other end was (as I apprehend) that I might live to take care for a Child; and to engage some honest man to take him; which is partly effected. Another end (I apprehend) was that I might take notice of the answer of the prayers of others.

Againe, having been taken up in my thoughts more than ordinary in and about the differences of the times among the Saints, in these late yeares, in, and about
some

some Circumstances about Religion, as I apprehend; and I was perswaded, that the circumstance was nothing, in comparison of the substance: some said this was the way, and some said *that was the way*: some were for a separated Church, others for a mixt Church. First this I was perswaded, *that Iesus Christ was the only way to salvation, by a worke of grace in the hearts of his people.* But I apprehending that the society of Gods people was very usefull, and that those of the Independent society, as they are called, did make an improvement of the society of the Saints, more than those that were out of that way did for the present; It made me to have some inclination to that way, and thereupon to apply my selfe to God for his direction in it what to doe; then I saw that

Her opinion concerning the differences of the present time.

the *Independent Society* went into their way in and by a *covenant*, which I could not see any ground for : whereupon I desired their grounds, but found little or no satisfaction. Their scriptures were *Exod. 19. 6. Ezek. 16. 6, 7, 8. Jer. 50. 5. Acts 5. 13. Eph. 4. 3. Be knit together in love*, which say they, implies a *covenant* : but I could not see by *their light*, but did apprehend that that scripture was directed to the *Saints in generall*, and not to *Congregations* in particular : then they said they prest not their covenant as absolutely *necessary*, but left it as a *voluntary act* ; then I began to think whether a *voluntary vow* were lawfull to be taken in matters of *Religion*, which I find lawfull in scripture ; as *David* did *vow* against his sin ; and its put upon record in scripture, that *if we vow*

Her opinion concerning entering into Church-fellowship by a Covenant.

to God we must not deferr to pay it :
 then I began to think that the so-
 ciety of Gods people was *usefull* ;
 and if it could not be injoyed *Note.*
 without *covenanting*, its just with
 God to give us up to *covenanting*
 for the *hardnesse of our hearts*, who
 would not willingly do it without
 this. And I conceive that *David*
 could not come up to duty as he
 would till he came to *covenanting*;
 but I began to think whether this
covenant so much prest was my
 duty, viz. to *joyne in a way of Co-*
venant for the injoyment of the so-
society of the Saints ; and after seek-
 ing of God, he gave me this place.
 If thou dost not vow thou dost not
 sin ; and it satisfied me that I
 might injoy the society with the
 Saints out of the way, and there-
 fore saw no necessity of ingaging
 my selfe in the way.

Her deter-
 mination
 upon it.

And he also gave me these places to satisfie me further, be ye followers of me as I am of Christ, That is, in this, that I desire to know nothing but Iesus Christ, and him crucified, and this Scripture, this is eternall life, to know God, and Iesus Christ, whom thou hast sent, and this of the Apostle, Brethren have fellowship with us, for truly we have fellowship with the Father and the Son the Lord Iesus Christ. Then I could not but break forth into blessing of God, that I have had much fellowship with the sonne the Lord Iesus, and as much as God hath seene good for me with the Saints: so that I have cause to blesse God, and to trust in God who hath given me society with the Saints, out of the way, as much as in the way: so that that which God gives is not

not in reference to the way ; but to his owne love : I see nothing in the way, but what hath been injoyed out of the way : and therefore not to be so much lifted up, as it hath been and is by some.

I pray God that while others ingage themselves by covenant, to watch over so many foules in a congregation (which is a great work) they be not to negligent in watching over themselves.

FINIS.

and in reference to the way, but
 to his own love: I have nothing
 in the way, but what I have been
 obliged out of the way: and
 therefore not to be much lif-
 tening, as I have said, and is by
 force.

I pray God that while others
 engage themselves by covenant,
 to watch over to many souls
 in a congregation (which is a
 great work) they be not negli-
 gent in watching over themselves.

FINIS.

THE
LIFE & DEATH
OF
A true CHRISTIAN:

Deciphered in a Sermon Preached
upon the 14 Rom. 6, 7 Vers. At the
Buriall of Mary Simpson; a Re-
ligious young Maid, lately li-
ving in the City of
Normich.

BY
JOHN COLLINGS, M^r of Arts, and
Preacher of Gods Word to *Saviours*
Parish in the said City.

2 Cor. Ch. 5. v. 2. *For in this we groan earnestly,*
desiring to be cloathed upon with our house
which is from heaven.

Verse 3. *If so that being cloathed, we bee not*
found naked.

London, Printed for Rich. Tomlins. 1649.

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MAITLAND

Discipline in the Church

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Discipline in the Church



The Life and Death of a true Christian.

et Rom. 14. ver. 7, 8.

*For none of us liveth to himselfe; And
no man dies to himselfe, but whether
we live we live unto the Lord, or wheth-
er we dye, we dye unto the Lord:
Whether therefore we live or dye, we
are the Lords.*

 Concerning the Author of
this Epistle, none is so ig-
norant but knowes it is
Paul. It was writtento the belee-
ving Romans. For the subject mat-
ter of it, it is an Elaborate dis-
course, clearing up the Doctrine
of

of *Justification*; that's the subject of the doctrinall part of it, in the eleven first chapters: the ensuing part of it is more *practicall*, in which the Apostle gives severall precepts to the beleeving *Romans*, whether in *publicke Offices* or in *private relations*, Instructing them how to carry themselves towards God, and each towards another.

In this Chapter he instructs them how to demean themselves towards their *dissenting weak brethren*. In those primitive times, there were some Christians that were stumbled at the present *abrogation of the ceremoniall law*, and were not so fully as others instructed in the Doctrine of *Christian liberty*, purchased by the comming, and suffering of the Lord Iesus Christ. Upon this, from the too rigid Cen-

Censoriousnesse of other Christians, there grew a division, and (as I am apt to beleewe) a *separation* in the Church : It seemeth the *stumble* was concerning two points of the ceremoniall law ; First, The *eating of meats Vnclean* by the law : Secondly, the other, the *Observation of such dayes as according to the Iewish law were to be kept holy*. Those Christians that were well instructed in the Doctrine of the *liberty* purchased by Jesus Christ from those *Iewish ceremonies*, rightly conceived, that First, Those beasts which were *Vncleane to the Iews* were *not now Vncleane* : It was since then that God had given leave to *Peter* to *kill and eate*, with a command to him, to call nothing *Common or Vncleane* which he had *sanctified*. And I conceive that piece of the Ceremoniall law did
typifie

typifie the Uncleanenesse of the *Gentiles*: till the *Partition wall* was pulled downe; and 2. They knew that under the *Gospel*, Christians were by no morall precept engaged to keep any day *holy* but the Lords day: yet the other Christians not seeing with so cleare a light, as they saw, durst not doe these things, but still persisted in abstaining from some *meats*, and the *observation of some holy dayes*, which needed not, had they been but well instructed. But as the consciences of these were too *scrupulous* and *Superstitious*; So the spirits of the other were too *rigid* and *cen-*
sorious, presently upon this to refuse *communion* with them. The Apostle therefore in this Chapter writes to them, to mind them how to carry themselves towards their weak brethren.

First,

First, He gives a generall precept,
 To receive them : but wisely,
Not to doubtful disputations: and ne-
 gatively, v. 2. *not to despise them : we*
ought not to despise but brotherly to
Receive those that differ not from us
in fundamentals though they cannot
agree with us in circumstantialls. For
 I conceive that the difference
 was not here a thing indifferent,
 it was utterly *unlawfull*, and *su-*
perstitious to keep Jewish holy-
 dayes by vertue of an obligation
 from the Ceremoniall law. It
 was unlawfull for them to ac-
 count those creatures *Common or*
unclean which the Lord had *San-*
ctified, yet saith the Apostle, *be*
tender of them. First, despise them
 not. Secondly, *puzzle them not in*
doubtful disputations. Thirdly, *do not*
judge or condemne them. Fourthly,
Receive them, into your hearts by
 love and piety and affection toward
 them,

Through
 the weak-
 nes of their
 faith.

them ; Into your Congregations
 not refusing *communion* with
 them. Now having given them
 this generall Lesson of Exhorta-
 tion, he presseth it in the en-
 suing verses, by severall Argu-
 ments ; The first is laid downe
v. 3. God hath Received him : Re-
 ceived him, how ? he hath loved
 his soule in Jesus Christ, and
united him to himself ; will ye re-
 ject whom God receiveth ? doth
 God think him worthy of his
 heart, and doe not you think
 him worthy of yours ? will God
 receive him to everlasting *commu-
 nion* with himselfe, and is he not
 worthy to be received into the
Communion of your Congregati-
 ons ? Secondly, *from the very law
 of Nature ; who art thou that con-
 demnest another mans servant ? he
 stands, or falls to his own master.* This
 is spoken to dissuade them from
 censuring

censuring or judging; why saith the Apostle, he is Gods servant not yours, who bids you judge him? leave him to his owne master, and doe not you exercise a rigid unwarrantable Mastery over him. Thirdly, *from the love of God to him, & as he shall be established.* God that hath shined in with some light of knowledge, and faith, into him, will in his due time (saith the Apostle) shine with more; that though he seems to be now weak, yet he shall be strong; though he be a little staggering, now for the present, yet he shall be settled, and established; and this is proved from the two strongest Arguments in the world, to assure to a true Christian the accomplishing of any promise for the carrying on any work of grace. First, *Gods power.* v. 4. *He is able to make him stand.*

Secondly, *Gods love*, he will doe to his utmost for him, *he shall be established*. The word is *passive* to denote the freeness of Gods act in it.

A fourth Argument is drawne from the joint designe that these dissenting Christians (and that in this very businesse) carried on with those whose Spirits were more cleare in the thing, viz. The glory of God, Indeed if they were such base prophane wretches, as kept up these ceremonies out of a superstitious humour, Holy dayes meerly to eat, and drink in, and rise up to play in, to be dayes of prophannesse, &c. or if they kept up these meerly to disturbe the Church of Christ, or to deny Christ to be come in the flesh, then it were something; but being the case is so, that they are such persons as truly aime at the glory of God in this action, and

and dissent because they are not yet fully convinced that they are freed from these ceremonies; and think they should dishonour God in disobeying his command, if they should not; *Beare with them.* Yea (may some say) but how should we know this?

First, the Apostle proves it, 1. *From the manner of their observation of these dayes, and eating these meats.* 1. They observed them to the Lord. They ate to the Lord, *giving God thanks*: they did not barely observe the *Ceremonies*, but with a great deale of *holinesse*, that the shell and the kernell went together.

Secondly, he proveth it, from the generall scope, and aime of every true Christian both in his life and death. *For none of us liveth to himself, &c.* They are some of us (saith the Apostle) true beleivers

in whom the grace of God dwells.
Now

*None of us liveth to himselfe, and
No man dieth to himselfe. For
whether we live we live unto
the Lord, and whether we
die we die unto the Lord: whe-
ther we live therefore or die
we are the Lords.*

Thus I have brought you to my
text, which is a short Account
of a Christians Pilgrimage. The
life and death of a Saint. In it
consider

First, *The particular* { Life and
of a Christians { Death.

Secondly, *The Summa totalis*
of it.

The particular of it is set down,
first, *Negative*; *None of us liveth
to himselfe, and no man dieth to him-
selfe.* Secondly, *Affirmative*; *Whether we live we live unto the
Lord, and whether we die we die
unto the Lord.* Then

Then there's the Totall summe,
*Whether therefore we live or die we
 are the Lords.* Or if you please,
 Here's the doctrine, *No beleever
 lives to himselfe, nor dies to him-
 selfe, but if he lives, he lives to
 the Lord, and if he dies, he dies to
 the Lord.* Secondly, Here is an
*Inference from the Doctrine, a
 Consolatory Application: whe-
 ther therefore we live or dy we are
 the Lords.* Or (as a learned Com- *Pareus ad*
 mentator well notes) heres a Rea- *locum.*
 son of the Doctrine, why we
 should in our life live unto the
 Lord, and in our death dye unto
 the Lord : Because in life and
 death *we are the Lords.*

There is no great matter difficult
 in the words, that which is to be
 opened about them, I shall open
 in the Doctrine. And that I may
 contract all as short as may be,
 I shall summe up both the verses

in this one Proposition of Doct-
rine.

*Doct. That all beleevors, who
while they live, live not to
themselves, and if they dye, dye
not to themselves, but whiles
they live, they live to the Lord,
and when they dye, they dye to
the Lord, whether they live, or
dye are the Lords: and because
in life or death, they are the
Lords, It is their duty not to
live, nor dye to themselves, but
to live and dye to the Lord.*

It is large, but easy to be re-
membred, because in the words
of the text. For my better pro-
ceeding in the handling of it, and
for the helping of your memo-
ry, I shall branch the doctrine
into these four particulars which
I will handle distinctly, and ap-
ply joyntly.

I. That

1. That the beleever in his life is the Lords.
2. That because of it, he ought not to live to himselfe but to the Lord.
3. That when he dyes he dyes not to himselfe but unto God.
4. That in death he also is and shall be the Lords.

First of the first. 1. That the true beleever in his life is the Lords. I shal open it, and shew you in what respects, and prove the particulars as I passe them by, shortly. I shall open it but in three particulars, 1. He is the Lords by purchase. 2. He is the Lords by Possession. 3. He is the Lords by neare Relation.

First of all, He is the Lords by purchase, and a deare purchase; he hath purchased them with his owne blood. Acts 20.28. The mother that hath had a painefull travell sayes to the child, A

The Lords
Purchase.

deare child thou hast been to me,
 and Zipporah to Moses, surely a
 bloody husband hast thou been to me.
 God may say, Beleevers! Children!
 you have been deare Children,
 bloody children unto me, you
 have cost me my owne heart blood,
 a great rancome! They are called
the Purchased possession. Eph. 1. 14.
 And a dear purchase too that cost
 the owners heart blood. Christi-
 ans, speak truth, doe you not
 think you cost Christ more then
 ye are worth, bodyes and scules,
 and all? It is true to purpose too
 that the Apostle sayes. 1 Cor. 6.
 20. *For ye are bought with a price,*
therefore, &c. a price indeed yet nei-
ther silver nor gold (of that Christ
 had none,) *but what he had he gave*
you, and gave for you, even his own
life for a rancome for the sins of
many; never was there so deare a
bargaine, and yet never fewer
 words

words spent about one. He bought
 them of the *Father*. Joh. 10. 29.
 and Joh. 17. Indeed there it is cal-
 led *giving*, but he gave his *blood*
 for them: and yet there was an act
 of *grace* in the *Father* giving the
Elect to *Christ*. It is true, you may
 say, that they were the *Devils*
Captives. Eph. 2. v. 2, 3. But I
 answer, that the *Devill* was but
 Gods *jayler*, hee keeps them by
 nature in a *Captivity*, but it is for
 a debt due to the *Fathers justice*.
 Now God gave them to *Christ*
 paying such a *price*. One would
 wonder to think, he should med-
 dle with so hard, and *unprofitable*
a bargaine, but yet he did, and with
 such *alacrity* that there was scarce
 too *words* betwixt his *Father* and
him about it. The *Father* writ
 downe in his book, *If you will*
have them thats the price, you shall
goe, and doe my will (which is ta-
king

ing upon you their nature) Suffering, Dying, &c. Christ presently subscribed *Done* : and by such a day it shall be all paid, Psal. 40.v.7. Heb. 10.8. *In the Volume of thy book it is written of me. Lo! I come to doe thy will, O God!* There shall no more words be made of it (saith Christ) I will doe it: Thus there was a *Covenant stroke*, betwixt the Father and the Son for *The purchase & possession*. Thus they are the Lords by Purchase. *Pretium Sanguinis*, the price of his owne deare heart blood.

1 Pet. 5.3.

Eph. 2.22.

Tit. 2.14.

1 Cor. 3.17.

They are the Lords *Possession*: They are his owne, he calls them his *heritage*, his *habitation*, his *peculiar people*, The *sheep of his pasture*, The *sheep of his flock*, The *temple of God*. His title to them I cleared before, but not altogether. All title you know is either, 1. By *inheritance*, or 2. By *purchase*,
or

or 3. By gift. God hath every of these wayes a title to belevers.

1. By purchase. So I have already cleared Christs title to belevers:

I shewed you, 1. Of whom he bought this possession. 2. Out of whose hands. 3. What he paid for it.

But you know if a man contract with another for a house or ground, and after such a contract pay the price for which he contracts with him that hath the sale in his power; yet after all this he must have possession given him, and then it is fully and most properly called his own. Beleevers are the Lord Christs thus, he hath not only contracted for them, and paid his full price, but he hath also taken livery, and seisin of them. Joh. 10. 29. The father hath given them to him: and Joh. 17. Of all that thou hast given me I have lost none. And now they are his inheritance,
he

he hath the *fee simple* of all his *E-lect* ones, and by his 1. *Assuming* their flesh hath taken *livery*, and *seisin* of their natures. 2. *Mystically Vniting himselfe unto them*, he hath brought himselfe and his furniture for his house, all the graces of his holy spirit, to dwell in them; nay they are his *peculiar Mansion* in whom he delights to dwell: *you have I knowne* (*saieth he*)

Amos 3. 2. *above all the Nations of the Earth*: though all the world be mine, and I can pitch my *tent* any where, and dwell in my owne too, yet *you only I have knowne*; you are the *Mansion-house* which I set apart for my glory; where I will come and keep house my selfe in person. They are the Lords possession: thats the second.

3. They are the Lords *by neare Relation*. Neare relations are ordinarily by way of appropriation called

called ours; *wives*, and *children*, and *servants*; we say of such a woman, or child, or servant, she is such a mans *wife*, or it is such a mans *child*, or they are such a ones *servants*: thus are beleevers to be appropriated to God. You may say concerning a beleever, There goes the *child* of God. Gal. 3.7. There goes the *heire* of Jesus Christ. Rom. 8.17. Children not begotten according to the *flesh*, but of the *immortall*, *incorruptible seed of the word*. 1 Pet. 1. 23. You may say of them, 2. There goes the *Lambs wife*, the wife of the Prince of glory, the Kings daughter. Eph. 5.29, 30, 31, 32. Hosea 2. 18. You may say of them, 3. There goes one of Gods *servants*. 1 Cor. 7.22. Abraham was stiled by Melchisedech, *the servant of the most high God*. Paul often stiles himselfe
the

the servant of Iesus Christ. Nay
4. They stand in the relation of
members, to Iesus Christ the head.
1 Cor. 6. 16. This is by reason
of the neare mysticall unspeakable
Union that is betwixt the Lord
Iesus Christ and the soule. Joh.
15. 3. I in you, and you in me. We
are flesh of his flesh and bone of his
bone, Eph. 5. 29. 30. &c. ut in personis.
 So then? can you say of your *wife*,
she is mine? canst thou say of thy
child, it is mine? canst thou say of
 any *servant* that thou keepest, he
 or *she* is mine? Nay nearer yet:
 canst thou say of thy right *hand*,
 or *foot*, or any *member* of thy
 body, it is mine? So is the be-
 leever Christs: Christs *purchase*,
possession, *Servant*, *wife*, *child*, *bro-*
ther, *member*, &c. Believers then
while they live are the Lords. Thats
 the first branch, and that is plain.
 Proceed we now to the second, and
 that is, 2. Branch

2. Branch.

That because of it, it is his duty while he lives not to live to himselfe but to the Lord.

In the opening and handling of this, I will doe these three things.

1. I wil shew you, *how a man may be said to live to himselfe, and what that meanes.*

2. I will shew you, *how it is the beleivers duty to live unto God, and what that meanes.*

3. I will shew you, *how the consideration of this that a beleever while he lives is the Lords, layeth an engagement upon his heart, while he lives, not to live to himselfe but to the Lord.*

Of all these briefly, and first of the first.

How may a man be said to live to himselfe, and what doth that phrase meane?

A

A man may be said to live to himselfe, either in a *Civill* or in a *divine* and *Theologicall* sense, in a *Civill* sense a man may bee said to live to himselfe, *When he is free from all relations*, when he trades for himself, and lives upon his owne hand as we say; thus questionlesse the beleever may live to himselfe. Or 2. *Civilly*, a man may be said to live to himselfe, that is *suo commodo*, to his own back and belly meerly, that as we say none eates of his meat nor drinks of his cup, nor is a penny the better for him, thus a beleever will hardly live to himselfe. Or 3. *Civilly* a man is said to live to himselfe, in respect of *Communion*, when he is *nulli comes*, a companion fit for none, either in regard of the *morosity*, or *sullenness* of his temper. But none of these hits the sense of the text, which

(que-

(questionlesse) is not to be understood of *aptivacy of civill life*, but in a divine sence; and so a man may live to himselfe two wayes, none of both which are competent to a beleever. Not

Formally; not to please himself, not following the corrupt dictates of his owne flesh, as the base prophane wretch, to whom the *Devill* doth but say *goe, and he goeth*; or come, and he cometh; and his base heart sayes but *doe this*, and he *doth it*; this is often called in Scripture *living to the flesh*, and *living to sin*. Thus the beleever lives not to himselfe. Nor

Finally; a man may be said to live to himselfe, when all the actions of his life pursue but his owne worldly interests of *greatnesse, and wealth, and honour*. The beleever in his life drives on Gods
G
interests,

interests, trades for glory, and acts for his Master; himselfe is but a factor here in a strange country: whether he eats, or drinkes, or sleeps, or trades, or whatever he doth, he doth it for the glory of God, whose factor he is. Phil. 1. 21. To me to live is Christ, and to dye is gaine, or (as others read it) [to me both in life and death, Christ is gain.] Thus I have explained the first particular, and by opening of this, I have also given some light to the other, and in part shewed you what it is for a Christian to *dye to himselfe*, which I shall further enlarge my selfe upon by and by.

The second thing to be opened is what it is for a beleever to *live to God, and how a beleever may be said to live to the Lord.* I will open it in three or four particulars. 1. A beleever may be said

said to live to the Lord *Ratione In-*
ris, by way of Right, owning, and
 acknowledging God to be his
 God, as a *Sonne* lives to his *Father*,
 and a *Servant* to his *Master*: wea-
 ring Christs *livery*, and acknow-
 ledging himselfe to be Christs
Servant. Proclaiming with *David*.
Psal. 116. 16. Truly Lord I am
thy Servant, I am thy Servant, and
the Sonne of thy handmaid: for thou
hast loosed my bonds. Yea and this
 he will doe in all places, and com-
 panies: if *Jesus Christ* be named,
 he is not ashamed to say (with *M.*
Herbert) *My Lord, and Master.*
 He every where acknowledgeth
 his subjection, and duty to God,
 by his service as his *Master*, by his
 homage as to his *Soveraigne*, by his
 dutifull feare as to his *Father*, ac-
 cording to that of the Prophet.
Mal. 1. 6. If I be a father where is
my honour, and if a master where is

my feare? He every where honours God as his *Father*, and feares him as his *Master*.

Secondly, The beleever lives to God *formally*. He followes the *dictates* of his *word*, and the *motions* of his *spirit*. He is come into the world to doe his will, he knowes that for this end he was borne, and readily in the whole motion of his life sayes, *I delight to do thy will O my God*. If God in his word or by his *spirit* sayes to him *Goe, he goes, Come, he comes, doe this, he doth it*. He disputes not the *rebellion* of his owne *will*, nor private *interests* of his owne *spirit*, against the *will* of God, once *revealed* unto him.

Thirdly, The beleever lives unto God *finally*. The whole end of his life, of all his actions, words, *trading*s, recreations, is to *glorify* God, and he doth nothing but he pre-

prefaceth this question to it, how may God have glory? what shall God get by this Action? this is the *designe* he drives, the *interest* he pursues, every of his *arrows* are levelled at this *white*, and all his actions ordered to this *end*, it is his work to *glorify God both in his body, and spirit*, according to the Apostles exhortation. 1 Cor. 6. 20.

Lastly, He lives unto God *dependently*. Indeed this is rather a *living upon God*, but yet it is a *living unto God too*: *The life which he now lives is by faith upon the Son of God. Gal. 2. 20.* He cleaves unto God in all the Conditions, and all the Relations of his life; *Thus he lives not to himselfe but to the Lord.* Yea and Thirdly,

The third branch,

It is his duty therefore while he lives not to live to himselfe,

*but to the Lord : because while
he lives he is the Lords.*

Which is the third thing.

This is plaine if you doe but
consider what I said before in
the particular explanation of
the first branch of the Doctrine,
viz. How far the beleever while
he lives *is the Lords.*

1. *Because he is the Lords pur-
chase.* What ? shall I buy a ser-
vant, and shall he serve another
Master ? Shall I buy an house,
and shall it rent to another Land-
lord ?

2. *Because he is the Lords posses-
sion.* See the Apostle pressing this
duty from both these Arguments
1 Cor. 6. 19, 20. *What ? know ye
not, that your body is the temple of
holy Ghost which is in you, and which
you have of God, and you are not your
owne, for yee are bought with a price,
therefore glorify God, in your body
and*

and your spirit which are Gods. Yea and thirdly,

3. Because we are the Lords in so neare Relation. Would you take it well that your children, or apprentices which you maintaine should live to themselves? And trade for themselves? or others? and not live to you and trade for you? That your wife should live to another? Either formally or finally, and not to you, whose she is? And is there not as great an engagement (Christians!) lyes upon you to live to the Lord? you are his Children, his spouses, his servants, nay nearer yet, his members: There is all reason in the world that you should not live to your selves, but unto him. And thus I have done with the second Branch of the Doctrine, viz.

That when the beleever lives he lives not to himselfe but to the

G 4

Lord,

Lord, and it is his duty so to do, because while he lives he is the Lords.

I passe to the third Branch.

*The third Branch,
That when the beleever dies he dies not to himselfe but unto the Lord, and it is his duty so to doe.*

Here for the explanation of this Branch I shall do these two things.

First, I shall shew how a man may be said to die to himselfe, which the beleever doth not.

Secondly, I shall shew you what it is to die to the Lord; and how a beleever may be said when he dies to die to the Lord.

1. I conceive a man may be said to die to himselfe, 1. when himselfe is the causer, wisber, or desirer of his own death : thus Saul, and Judas dyed to themselves, and could not stay

stay Gods leisure. The beleever
is of another spirit.

Or Secondly, *when in dying, or desiring to die; he meerly aimes at his owne end*; out of a conceit of the ease and rest he shall be at, because he knowes if he be in the grave, *There the wicked cease from troubling, there the weary be at rest*; as *Iob* passionately spake, c. 3. or to deliver himselfe from *obloquies*, as *Ionas*, cap. 3. or to save himselfe from *danger*, as *Saul*; or to be out of the horrors of a guilty conscience, as *Iudas*: these men dyed, or would have dyed to themselves.

Or thirdly, a man may be said to die to himselfe, *when he doth no good by his death*, declares not the *glory* of God, nor *faith* in God, but dyes like *Nabal*; though his spirit be not over-powred with *diseases*, nor he robbed of his *senses*, yet he dyes like a *block*. Now the
be-

beleever none of these wayes dyes to himselfe. 1. He will not choose his owne speare with *Saul*, nor twist his owne *Halter* with *Indas*. He will not only aime at his owne ease, in his death, but if the Lord stops not his mouth by an overpowering disease, nor bereaves him of his sence and speech, he will be setting out the goodnesse, and glory of God with his very utmost breath; as this our precious Sister, that had such a mind of her journey that she could talke of nothing else.

I passe to the second thing propounded.

Second Branch,

To shew you, *What it is for a Beleever to dye to the Lord, and how the beleever when he dyes will dye to the Lord.*

First,

First, *he will dye at the Lords pleasure*; he wil not hasten his death, nor dye the death of the wicked; his soule is indeed so greedy of glory, that he is continually fighting after a dissolution, and crying *come Lord Iesus, come quickly*; but yet not so hasty, but he leaves God to his liberty, for so poor a circumstance of time; this was *Pauls* case, 1 Phil. 23. 24. *He had a desire to be with Christ which was best of all*: can you blame him for that? But yet (saith he) *it is expedient for you that I should stay*; I am content. Like a dutifull child that being abroad hath a desire to see his friends, and is sometimes wishing, O that the holy-dayes were come, that he might goe home, and it may be he sometimes writes to them for an horse, but yet he is not so mad as to run home on foot, much lesse to goe contrary to

to his fathers mind.

Secondly, in dying *he will not aime at his owne ease*, but herein submits himselfe to the Lord, and that both for the *time* of his death, and also for the *kind* of it.

1. *For the time of his death*, See Phil. 23, 24. If Paul might judge himselfe, he thinkes it would be best presently to dye. But if it be more expedient for the Churches he should live yet a little while, he is content; he sometimes sends to his Father, to let him know his *longing desire to see him*, but with all lets him know his *resignation* to his wil, and adds, yet *Father if it be your pleasure I should stay a quarter of a yeere or some few months longer I will submit my will to your pleasure.*

And as for the time of his death, so also *for the kind of his death*: if his Father will have him come on foot,

foot, or on horse-back, so he
 goeth, he careth not, if he will
 have him goe on his swiftest race
 nag or on the dullest jade in the
 stable; he as willingly will be
 carted as coached thither. Now
 saith *Paul*, *I am ready to be offered.* ^{2 Tim. 4. 6.}
 It is all one to him, to be sent to
 heaven with a stroke, or linger out
 many days with this pretious one,
 that was severall yeares on her
 journey to heaven, yet seemed not
 to be tyred with the length of the
 journey, or the slownesse of her
 horse; she knew whose work it was
 to switch or spurr, and therefore
 held her owne hands. This is the
 true temper of a Christian indyr-
 ing to the Lord, to be content
 though he hangs a long time, and
 that upon a crosse, so the life and
 death of the Lord Iesus may be
 made *manifest in his flesh*, to ac-
 count it all one whether he dye of
 the

the plague, or a consumption, a fever, or the stone; upon the rack, or at the stake; whether the sword divides him, or the arrowes of the Lord pierce him, he dyes not to himselfe but to the Lord.

Thirdly, he dyes to the Lord, as aiming at the Lords glory in his death, & thence is submitting himselfe to Gods will for all circumstances, so also endeavouring to give glory to the Lord in his death, and bring the Lord glory by dying. Pauls bonds, & Imprisonment brought glory to Jesus Christ, Phil. 1. 12, 13, 14. And this he may aime at dying severall wayes.

1. By his quiet and patient submitting unto God, in the messengers of death, Psal. 39. 9. David was dumbe and knew not how to complain because it was the Lords doing. Like Ely, *It is the Lord let him do what seemeth him good.* Like Christ,
Father

*Father (if it be possible) let this cup
 passe from me, yet not my will but thy
 will be done. He kisseth the stake,
 and imbraceth the flame. 2. If his
 death be violent, By undaunted suf-
 fering at his death. Thus the blood
 of the Martyrs paid God a tribute
 of glory, by being the seed of the
 Church. O how glorious prea-
 chers were the Martyrs! That as it
 was said of Samson, the number of
 them that he slew at his death was
 more than those he slew in his life: So
 we might say of them; The number
 of them that they spiritually quick-
 ned in their lives, was short of
 them that were quickned by their
 deaths. Doct^r Taylor made it a
 plaine going home, and counted his
 journey to two stiles; whosoever
 reads the stories of Eusebius, or the
 stories of the Martyrs under the
 ten persecutions, or of late in those
 reaking times of Q. Mary (that
 filled*

filled the land with innocent blood) will find this abundantly instanced. 3. Whether it be a violent or naturall death, they will bring glory to the Lord by speaking something to the glory of God at their death, some way or other setting out the glory of God, and his goodnesse towards them, shewed to them in their life or death. Thus did many of the glorious Martyrs, and an abundant full prooffe of this was this our glorious Sister. O how busy was she to tell what the goodnesse of God had been to her, to glorify his name, to direct, comfort, quicken! were not many of you warmed at the heart by her spirituall fire?

Thus the beleever dyes to the Lord, declaring his faith in God, *Now I know my redeemer lives, and that I shall see him with these eyes.* Yet so it may be, that a beleever, through

through the nature or violence of his disease may bee wanting to this duty; if the Lord ties his tongue who can help it? but if he suffers him but to *open his lips, his mouth shall shew forth his praise*. Indeed sometimes, a beleever may dye in the *dark* in regard of the sensible *enjoyments* of Christs love; but even then though hee may complain of his own vilenesse and unworthinesse, yet it is a thousand to one, but he *gives glory* to God; he dyes not like *Nabal*; not as *fooles* dye. I hasten to the last branch of the Doctrine, which is that

Fourth Branch ;

Beleever in death are the Lords.

Shortly of it.

1. *The Lord owns them in Death,*
 Psa. 73. 26. *Though my flesh faileth,*
and my heart faileth, yet God is the
strength of my heart; and my por-

H

tion

tion for ever. He ownes them in *dying*, he takes notice of their composing themselves to sleep, and hath newes brought him to heaven of every Saints sickening and dying, he hearkeneth and heareth their death sighes, and grownes, yea and after death more then ever; then the *soul is returned to God*, and imbosomed in him, and *mortality is swallowed up of life*, 1 Cor. 5. 6.

2. They are the Lords then *by Vnion*; the *head*, and the *members* will be then as much one, yea more one then ever they were, they that were one in Grace, are made one in glory; as the scattered *Sun beames* when they are gathered into the *Sun*, are more gloriously one with the *Sun*, then when there was a seeming *division* of their *vnity* for the *irradiation* of the earth, so all the Saints which are
but

but as distinct beames of the Sun of Righteousnesse, when they shall be gathered into Christ, shall yet continue to be one with him; yea and more gloriously one then ever. The *Bride* is now made ready for the *Lambe*, and the private marriage day is come. The *Bride* of the *Lambe* is here but in her *mourning gowne*, yet Christ (who is a pure essence of infinite love) delights in her in that dresse, and even in that habit will not live from her; when she dyes to the world, she hath *drest her head*, and then is more *lovely* in his Eye, but by that time the day of *judgment* comes, she wil be wholly, and compleatly *drest* to come out to *Dinner*, and everlasting *banqueting* in the *chambers of love*, with the King of Glory.

Lastly, When he dyes he is the Lords by *neare Relation*; this is an

undoubted consequence of the other, but yet a little more ; Death breaks all *Relations*, but the *Relation* that is betwixt *God* & the *beleeving soule*, and its *knife* is not sharp enough to cut this afunder ; see this but in two instances, 1 Josh. 2. God sayes, *Moses my servant is dead*. Dead ; yet my servant : we cannot say, such a one my servant is dead, or if we doe say so, it is but an improper phrase of speech ; for if he be dead he is not *my servant* ; he does me no worke , he takes none of my wages : We can say, such a one, that *was my servant* is dead, but if the person be dead, the cord of our Relation is broken. Job speaking of death, Job. 3. sayes, *There the servant is free from his Master* : But God sayes, *Moses my servant is dead*, though he be *dead*, yet he is *my servant*. And we may say concerning any
 holy

holy man, or woman, concerning this remarkable Saint, such a one Gods *deare Servant* is dead: Dead, yet Gods *servant*; she hath changed her room, and work, yea and her *wages* too, but not her *Master*, she is but taken to be his *chambermaid in glory*, from being his *Kitckin-maid in the world*; her work was before *below staires*, now it is *above*. Take but one instance more, it is, Joh. 11. 11. Christ sayes, *Our friend Lazarus sleeps, he sleeps*, yet he is *Our friend*. O sweet! we say when such a one dyes we have *lost a deare friend*. But God loseth not his relation by his *Saints death*, he is our *friend* then more than ever, and so are we his. And thus I have gone through the severall branches of the Doctrine.

And now what a sweet doctrine were here for application, if I had any time, but I must but

hint at things, and lay the *letters*, and leave them to God to *stampe* upon your hearts.

I will apply it, or rather shew you how you may apply it, by way of Instruction, Reprehension, Exhortation, and consolation.

1 Use.

First of all by way of *Instruction*, and so it might be very profitable, 1. To shew you the infinite love of God, to poor *dust*, and *ashes*. That he will be pleased to owne us in *life*, and *death*; to come, and dwell in *houses made of clay*, nay not in all the houses of clay neither; some he will not bestow the paines to make them *cleane*, and *tenantable* for himselfe; some great famous built houses, built of free stoned *Nobility & Gentry*, *learning* and *honour*, adorned with *parts* and *esteem* in the world, he leaves to be an habitation for
Owles

Owles, and Ostriches, and comes and dwels in the poor Cottages of his Elect ones. The poore of this world hath God chosen. God loves the house well in which he will dwell; you only have I knowne above all the Nations of the Earth, &c. O mercy! that God should say to one, that it may be hath not a rag to cover him with, nor a place where to lay downe his head, Here is the soule in which I have chose to dwell, to pitch my name there; who are we that Our Lord should come to us? we have not a room either in head or heart fit for to entertaine him. If he will come he must bring his stoole to sit down on, and be welcomed with his own meat, and yet he will come and be a father, an husband, a friend, and call us his servants, his children, his spouse, yea his members. Think, O think what honour it is to be allied to.

the family of Heaven, yea *incorporated* in it. It is a big word amongst men, when they can say, my Cousen of *Essex* or *Norfolk*, &c. to be allied to *Earles*, *Dukes*, &c. We think we mightily speak our honour, when he can speake it; is it not a far greater when we can say, My brother of heaven, nay my *Father*, my *Lord*, my *husband*, &c? Such honour have all his *Saints*.

2 *Inst.*

Secondly, It might instruct us of the *happinesse* of *belcevers* both in *life*, and *death*; we are the Lords possession, there is no feare of a bad *Landlord*. Are we his purchase? his redeemed ones? no feare of any slavery then, his yoke is easy, his *burthen* is light, his *service* a perfect *freedome*. Is he our *Father*, our *Master*, our *Husband*, our *friend*? we have then one that is able to help us, *willing*
to

to succour us, *ready* to pittie us; a kind father, a loving husband, a carefull master. *The Lord is our Shepheard, what can we want?* Surely nothing that *All-sufficiency* can help us to. We are the Lords in our life; Nor is *our portion in this life, Whether we live or dye we are the Lords*: we are yet his *friends*, his *servants*, Jos. i. 2. Joh. i i. i i. We are yet his *temple* in which he doth more manifest his *glory* than in our *tabernacle* while it comes to be dissolved; we are yet his *purchased possession*, Eph. i. 16. Dying loseth us not that *friend*. O happy, truly happy, and *Blessed are they that dye in the Lord, for they rest from their labours*. It was a lesson that John was commanded to write, do you remember it, It was written for your Instruction, and comfort. Whether ye live or die, ye are the Lords.

Thirdly, this may Instruct us ³ *Infit.*
that

that there are but a very few that are true beleivers, that in death shall be the Lords. No more then those that live to the Lord, and dye to the Lord. And ah! how few those are? 1. What shall become of all prophane wretches, all drunkards, swearers, adulterers, all those rabbles of wretches, Rev. 20. v. 8. Eph. 5. 5. 1 Cor. 6. 8, 10. that in stead of living to the Lord, live to the Devill, to their base lusts and corruptions, and all their study is, how to obey the flesh, in the lusts of it? Ah Lord! what will become of these poor wretches when they dye, when you shall cry out, Animula! quo vadis? poore soule whither goest thou? It was a dreadfull passage I lately heard to have been the dying breath of such an one, Now goes my prore soule to pay all its debts. 2. What shall become of all those that live to the world,

world, and make their gain the End of their life ? whose whole life sounds nothing else, But what *shall we eat ? or what shall we drink ? or what shall we put on ?* What will you gaine (friends) when to *gaine* the world, you shall *weep over* your *lost poore soules*; how will you ransom your selves from the pit ? And so for any other that make any thing below God, the End of their lives. And ah ! where shall we find a man concerning whom, we may pronounce this text, while he lived, *he lived to the Lord*, and when he dyed, *he dyed to the Lord* ? And yet this must be pronounced of all those that when they *dy shall be the Lords* : O remember your latter end !

4. This may instruct us *in the right way, to dye comfortably*. He that knowes he is the *Lords* cannot dye sadly ; now wouldst thou find this ?

this? while thou livest, *live to the Lord: when thou dyest, dye to the Lord.* O the sweetnesse of *perfumed death to the Saint!* I remember I have heard of an holy man, that when he was about to dye, *pro- fessed to this effect.* Now (saith he) *were all the honors, pleasures, and con- tentments of the world on one hand, and death on the other, I would scorne them, and imbrace this.* O get your hearts into such a frame, which cannot be without making the Lord (while you live) the end of your life and actions.

5 *Inst.*

Fifthly, this may further instruct us, *Of the great difference betwixt the wicked, and the Godly, in their deaths, and of the Reason of it.* The worldling *lives to himselfe, and dyes to himselfe,* perhaps he makes a- way himselfe, or dyes *murmuringly,* and *blasphemes God,* he cannot give God a good word at the last. The be-

beleever could be content to be
 present with the Lord, yet he
 waites Gods leasure and patiently
 submits to what death God will
 have him dye, whether it be Natu-
 rall or Violent, sad or joyfull,
 short or tedious, and whatever
 his death be, he dyes, *joyfully*. The
 One is *loth* to *dye* and cannot a-
 bide to think of shaking hands
 with so many Gods as he hath
 here below; the other dyes *cheer-
 fully*, and in his death gives glory
 to God. The Reason of this diffe-
 rence is plain Enough. The Saint,
 1. Hath lived to God. 2. De-
 sires to dye unto the Lord. 3. In
 death as well as in his life aimes at
 the glory of God. 4. Knowes that
 in death he shall be the Lords.
 The other, hath lived to him-
 selfe. 2. Aimes at nothing in
 dying but himselfe. 3. Knowes
 that if he dyes his soule sinks in
 hell

hell for ever, can you blame the man for being loth to goe into *Everlasting Burnings?*

2^d Use.

The second use may be *Terror* to those that neither regard while they live to live to the Lord, nor when they dye to dye to the Lord, all those mentioned in the former use, that live to their lusts, and pleasures, to the world, &c. Should here be deeply reprov'd, Take on-ly two places to reprove you, Isa. 50.11. Eccl. 11.v.9.

3. This doctrine may be apply-
ed by way of Exhortation, And,
O that I could perswade for God
this day, some or other to be-
gin a life to him, every one sayes,
*O that I might dye the death of the
Righteous, that my latter end might
be like his!* but alas! who is there
that lives according to his wish?
wouldst thou bee the Lords when
thou dyest? *live not then to thy
selfe*

selfe but to the Lord, Live not according to thy owne lusts, live not to thy owne ends, but live by Gods law and to Gods glory: who would be the Lords when he dyes, he must be so while he lives; if God dwell with thy soule in life, thy soul shall dwell with him in death. O, leave trading for your selves, you spend your strength for nothing, and your money for that which will not profit. What shall it profit thee to gaine all the world, and lose thy owne poore soule? Or what wilt thou give in Exchange for it? But I passe on (my time being expired, and the whole doctrine being practicall.)

2. Let every beleever, look upon this as an Engagement of his soule to God, that *In life and death he is the Lords; And from hence learne, while he lives to live to the Lord; and when he dyes to dye to the Lord.*

To

To whom should the *servant* live but to the *master*? the *wife*, but to the *husband*? the *child*, but to the *father*? and the *Saint*, but to his *Saviour*? O quicken up your *soules* to this life, from this principle; your *engagements* to God are high, let your *life* be *answerable*; lay out the *talents* he hath given you, for his *advantage*; drive on his *interest*, pursue his *ends*. You are *bought with a price*. Bloody friends have you been to Christ, who in this hath excel'd the love of men, that *while you were yet enemies he dyed for you*, that by his death you might be *reconciled to God*. Let God never complain concerning you, as he once complained of his *Israelites*, Isa. 1.2. *I have nourished children, but not to my selfe; I have brought them up but they have rebelled against me*. O let your *conversation* be such as becometh the

Gospell

Gospell of Iesus Christ. You live in God, live also unto God: *For none of us liveth to himselfe, &c.*

Lastly, it may be applyed by way of Consolation, and so I shall apply it more generally, or more particularly relating to this occasion.

1. *Generally.* It may administer *comfort* unto us, concerning our owne deaths. 2. Concerning our friends deaths.

1. *Concerning our owne death.* What, art thou afraid to dye Christian? To let thy soule returne to God that gave it?

Consider first, *Hast thou not lived to God?* Hast thou been his factor, and art thou afraid to see him? his child, and art thou afraid of returning to thy *Fathers house?* can the faithfull Servant feare a returne to his Master?

Consider secondly, *Hath it not been thy desire to glorify God, as he*
I plea-

pleaseth to be glorified? Thou hast finished thy course, runne thy race, done thy work, God hath had his desired glory of thee in thy life, and now his will is that thou shouldst glorify him by dying to him.

3. Remember that in death, *thou art the Lords. To dye to me is*
 Phil. 1. 23: *gaine* saith the Apostle. *While we*
 1 Cor. 5. 6. *are at home in the body, we are absent*
from the Lord. At home doth the
Apostle call it? a strange home!
where we have neither father, nor
brethren, nor scarce so much as a
friend. By death thou doest but re-
turne like the sunbeame into the
body of the Sun: Thou art yet the
Lords friend.

2. It may comfort us concerning the death of such our friends, *as while they lived, lived to the Lord.* Hast thou a beleeving friend dead?

1. Consider that *he, or she, is*
where

where they would be; it is the desire of every Saint to glorify God in that manner that he desires to be glorified by them, to serve him any where, whether in the *Kitchen* or the *Parlour* it makes no matter to them, giving glory to him is that they desire. Gods will is revealed when thy friend dyes that he would have them come, and serve at *court*. Why weepest thou? Thy friend hath his wish; he desired to be dissolved, and to be with Christ which is best of all.

Nay,

2. Consider thy friend hath not only his wish but his greatest happiness, thy friend is the Lords, and that in a more speciall, and glorious manner, now than ever; Let this stop thy mouth: Thy friend is with the Lord, he hath him, he ownes him: the Sunbeame is but ~~in~~ ⁱⁿ ~~body~~ ⁱⁿ the ~~sun~~ ^{sun},

the *blood* is but runne to the *heart*.
 Ah! but we have lost ! What hast
 thou lost Christian? 1. *Was not thy*
friend the Lord's while he lived? the
 Lords by right, thine only by loan?
 was he not the Lords purchase? &
 shall not the Lord come when he
 please, and take possession of it?
 may he not pull it down, & build
 it up again, at his pleasure? shal he
 not *do what he will with his own?* we
 use to say, *A man may take his owne*
where ever he finds it; hath not God
 the like liberty? he hath found one
 of his lambes in thy pasture; it
 will argue an ill mind in thee not
 to bee willing he should take it
 home; what? because hee hath let
 thee keep it for him, wilt thou de-
 ny his right? His Saint can be spa-
 red out of heaven no longer.

2. *Is he not the Lords possession?*
 and shal not God take his house in-
 to his owne hands if he will when
 the

the tenants lease is out? God useth
 not to renew leases: Once I con-
 fesse he did it to Hezekiah, but his
 ordinary custome is, as leases of
 Saints lives expire, to take them
 into his owne hands, till he hath
 got in all his redeemed *morgages*,
 and the full day of redeeming the
purchased possession shall come.
 Mayest thou remain in thy house, and
 shall not God remove thee whither
 he pleases? The Saints are his
dwelling place, here he lives in *Cottages*
 of clay, now when the beleever
 dyes God puls downe his *clay-Cot-*
tages, intending to fetch away
 the timber and bricks, to build
 up himselfe a temple in the pa-
 radise of glory.

3. Nay are they not *the Lords*
by nearer relation than thine? shall
 not the *father* take home his *child*,
 because the *Schoolmaster* shall
 lose the best *Scholler* of his

school? shall not the husband take home his wife, because her *friend* shall lose a good *companion*? Hath God any thing from thee but his owne? wouldst not thou take it ill, if thy friend should keep thy wife or child, for his owne pleasure, when thou sendst for them after a long absence?

Lastly consider: shouldst not thou thy selfe, live to, and rejoyce in, the glory of God? Earth is a loser of what was none of its owne ever, but heaven is a gainer, there is one *Saint* more there, one *starre* more in the *firmament* of glory. Wilt thou weep because thy friend hath a *Kingdome*, and one jewell more is set in Christ *diademe*? should not the child rejoyce at the increase of his fathers family? If at the Increase of the family of Grace, then surely at the Increase of the household of glory. There's one servant more added

added to the *Bedchamber*: Thy friend lived to the *Lord*, and died to the *Lord*, and now in Death is the *Lords*, and more the *Lords* than ever.

I have done with my Doctrine, and my generall Application; Let me add a little in particular relating to this occasion.

You that mourne for this our *sister removed*, Mourn not, neither weep: while she lived, *she lived not to her selfe, but to the Lord, when she died, she dyed not to her selfe, but to the Lord. In her life she was the Lords*, and now in her death, I question not but she is *the Lords*.

You know it is not my custome to speak any thing concerning any upon these occasions, But there are two sorts of persons, concerning whom I think it is fitting, that if they have *lived to the Lord while they lived*, and dyed to

the Lord in their death, their examples should be held out like *Dorcas* her clothes. 1. *Eminent persons in the Magistracie.* 2. *Eminent preachers in the Church.*

Of the first sort she was not, Not of the *Noble* and *great persons* of the *Earth*, but out of a poor family did the Lord chuse this *elect* vessell, to declare the *Riches of the glory of his grace in*. But you shall pardon me the expression, if I say, that while she lived, she was an *Eminent preacher*, and give her the character which our Saviour gave *S. Iohn*, she was a *burning, and a shining light*; and I am confident, did *more good*, to poore soules, in the three yeares of her sicknesse, by *telling them her experiences, directing, quickning, exhorting, strengthening, satisfying, them*, than God hath honoured any of us who have been preachers

chers of his word, to doe in much more time. I meane not that she was a *Pulpit-preacher*, No, God had taught her to be wise to sobriety, she preached as *Noah*, by *making the Ark*, nay more, as *Priscilla & Aquila*, by privately instructing others in the wayes of God.

I shall speake but little of her, who while she lived spake her selfe so much, I meane the *strength, and grace of God in her self*, for I must not exalt her, whose constant designe, and practice, was so much to *debase* her selfe, and all *creatures*, that the *Creator* might have the glory of all.

I shal not commend her for her *morall vertues*, and naturall duties, which is too usual upon such occasions as these (surely because better things cannot be spoken.) But I shall set out her example to you, so as to exalt the *infinite grace of*
God

God towards her, and to let you see, *who they are* whom the Lord delighteth to honour, and how acceptable it is to him, for *yong ones* to returne to their Father early, and for the poor to receive his gospel. Give me but leave to repeat my text, and Sermon over her, and I have done.

While she lived, she lived to the Lord, when she dyed, she dyed not to her selfe, but to the Lord.

It was but a little acquaintance I had of her, not yet two full years, in which time too, my multitude of occasions were too much enemies to my happines, in denying me so many *opportunities* of seeing her, as I desired. I shall not speak any thing, from others, but only *what I have heard, and seen will I declare*. Her whole time, since I knew her, was a *Schooling* time of Affliction (without any cessation)

As

As I remember she wanted some
yeares of thirty, when she dyed;
and for three yeares and upward
before that time, she was Gods
close prisoner; and the greatest part
of that time (so bitter was her
cup) was spent in her *bed*.

I have heard her relating the be-
ginning of her *conversion*, and
for that I shall referr you to her
owne account penned (by a faith-
full friend) from her own mouth.

See the
precedent
Relation.

Her *life* was a *life* of afflictions. *Inward*, then *outward*. Inward, by
the temptations of the Devil, ter-
rors of conscience, and such usuall
pangs as accompany the first
birth: besides that her God was
sometimes afterward behind the
Curtain, and when he hid his face
she was troubled; when after much
seeking, she had found *him whom*
her soule loved, and had got inward
peace, that she was, as it were
rapt

rapt into the third heavens, then lest she should be exalted above measure she had a thorn in the flesh given to buffet her, God visited her with a long, and tedious affliction, how she demeaned her selfe in the beginning of it, what she met with, how she conquered, you may take from her owne mouth in the precedent Relation: I shall only supply the *Chronicle* of her dayes where her owne Relation ceased.

We commonly say Affliction is a spending time, it was not a beginning to her but it was a *growing time of grace*. The first time I came to visit her (when I was but a stranger to her and to this City) I remember her first question was, *Sir I beseech you tell me how I may glorify God in my affliction*. I told her, either by patient submitting to his hand, and quieting our
selves

*selves in his will, acknowledging
 his righteoulnesse, &c. Or by
 Speaking to his glory to others, &c.*
 For the passive part, it was a les-
 son she had so well learned, that
 no discontent could either be read
 in her carriage or countenance,
 nor a repining word be heard from
 her lipps. And it was no light
 Affliction, for a young and *Active*
 body in its strength to have Gods
fetters laid upon it, and to be kept
 so close a prisoner, as she was, so
 long a time. But her God had sub-
 dued her spirit to the feet of his
 owne will. The latter and *Active*
 part she so practised, that her
 chamber was as a room of *para-*
dise, none came in there, but went
 away *Instructed*, or *Satisfied*, or
quickned, or some way or other bet-
tred. The greatest part of her work
 was *Angelicall*, a speaking well
 of God, *admiring* and *exalting* his
free

for grace, telling what he had done
 for her soule; yet she remembred,
 that while she was in the body she
 had a duty to doe to others, and
 never did any labour more for
 God with the soules of others than
 this pretious one. Grace had made
 her *eloquent*; her *birth*, and *breeding*
 was meane, but the Lord had
 given her the tongue of the *excel-*
lent. O the abundance of grace
 that *was poured out into her lipps*!
 I appeale to you, did not your
 hearts burne within you when you
 heard her speak, the Excellency
 of sense, spirituall sense? I som-
 times (as my occasions permitted)
 went to visit her, and while I
 thought to speak, my eares silen-
 ced my tongue, and gave her
 leave to be the preacher, for the
 gain of those in the room, and that
 I my self might learn *Righteousnes*:
 who ever heard her, mentioning her
 affliction?

affliction? discourfing of any worldly thing? O that my tongue were fo fanctified! ſhe ſeemed to have loſt all ſenſe of *Affliction*, and while ſhe was in the body, to have been out of it; ſhe would often call upon thoſe yong ones that were babes of grace and came frequently to viſit her to labour after more *communion* with God. I remember one thing ſhe would often Vrge, and I beſeech you to remember it, viz. *The excellency of the benefit the ſoule might reape by private prayer*. She told you for this what was her and (if you be not your owne foes) may alſo be your experience. To make my diſcourſe ſhort, The time of her life grew ſhort, and as ſhe grew *nearer the Earth*, ſo ſhe grew more *heavenly* in her *Hallelujahs*, making of it then her onely work to *Glorify God*, by *admiring*
his

his grace, and exalting his name. I went to visit her the day before the Lord took her to himself, I found her bereaved of most of her *senses* ; but yet God gave her the *liberty of speech*, which she ceased not to improve to his glory. Many of her friends were *weeping* over her, she was discoursing of the *Creators Excellency*, and the *Creatures vanity*, and that in such language, that one would have thought she had had the tongue of the *Eloquent* as well as the *Excellent* : And so incessant was she in that her *spirituall worke*, that she would speake even till she had lost her *speech*, and pawling a little (to recover her selfe) renewed her discourse, to the admiration of my selfe, and those others that heard her; she had so far lost her *understanding*, that upon such pawles she ordinarily forgot what she had said,

said, and renewing her discourse, would either *beg the help* of the standers by, or *goe on* upon some new, but (as heavenly) discourse; to give thee a tast thereof, take what I took that day from her own mouth

Her words were these :

I tell you (friends) if any Christian sit down short of Christ, he shall faile; what is your duties, your righteousnesses, but a menstruous cloath, loathsome to your selves, abominable to God? Our boasting is excluded, we can doe nothing, what should we stay in any thing that we cannot doe? O set up nothing of your own; Let God have all, your selves are nothing. I will tell you my friends, my own experience, I have found, the creature is n^othing, God is an Ocean, &c. [Here her speech failed, and pawing till she had recovered her self, she was not able to remember what she spake last, but went on]

O the depth! the height! the length!
 the breadth! of Gods eternall decrees
 of love! Of his love in Christ to poore
 creatures. Study that Ocean; It may be
 some of you have known what that
 Fountaine, that Ocean of love is. Now
 whatsoever the soule sets up, or esteems
 besides that, is but a shadow, a fancy.
 Let a man sit never so long by a sha-
 dow, when he removeth, he cannot car-
 ry it away with him : If we get the
 substance, that will also carry the sha-
 dow with it; If you get the Lord Iesus
 Christ, you get both substance and sha-
 dow; whatever you have without him,
 is but the shadow without the sub-
 stance; follow not after shadowes, pur-
 sue them not: strive after Christ, and
 you shall in time see much of God. Sit
 not still because you see some difficul-
 ties in the pursuance of this; there is
 scarce any of you but if you knew
 where to get 5 or 20 shillings, but
 would rise up early, and worke hard to
 get it.

O why are not Christians covetous ?
 why should not they be ambitious ?
Alas ! the work is small, why wil you sit
 still. But take heed of resting in your
 performances ; doe them, but rest not
 in them. Do not think of going to pub-
 like Ordinances, and duties enough.
Alas ! what are publike Ordinances
 and duties, if they be not followed on
 by private prayer, and seeking God in
 secret ? O seek him in secret, so you shall
 find him, and that shall make you love
 him more. But when you have done
 thus, rest not in it, for I tell you again,
 if you sit downe any where short of
 Christ, you lose all, whatsoever you
 think you enjoy, look higher then your
 selves, than your bare performances,
 &c. And if you looke well into them,
 you will see nothing in them, but abun-
 dance of cause to be ashamed. Nothing
 short of Christ (I tell you againe) can
 make you acceptable, or amiable to
 God. It hath in it the basenesse of our

corrupted flesh. What if you thinke a good thought? (which yet you cannot doe of your selves) if you rest in it, it is naught. Christianity is a work, the naturall man knowes. Alas! poor creatures think it is, &c. Here her speech failed, and she again pawsed. It being Saturday, my private studies called me off, and I saw her no more, she dying the next day: But by the report of her friends, she continued her work, till God said, *It is enough*, and then she quietly surrentred her soule to him that redeemed it. What passages she had nearer her death I shall omit, being not an ear-witnesse.

Thus I have now set before you her holy *Example*, and have shewed you, how while she lived, *she lived not to her self, but unto the Lord, and when she dyed, she dyed not to her self, but to the Lord.* And now to what purpose (doe you thinke) have I done

done all this? ~~What~~, meerly to commend her to God forbid; But
 1. *For the glory of God.* 2. *For your good.* 1. *For the setting out Gods glory, in the riches of his free grace,*
 1. That he would reveale himself to such a Babe, when he conceales himselfe from the wise and prudent. 2. *That passing by the great men, and rich men of the earth, he would chuse this meane one (in comparison of others) to make knowne such a fulnesse of grace in of all kind of grace, both for her use and comfort, as I have never before in any met with the like. It is rare to see one that hath so much both strength and peace as this precious one had, to her last houre.*

Secondly, I have done it for your good. You have scene a *quickning Example*, and heard *quickning words*, the Lord give to me and you *quickned hearts.*

hearts. Learne hence,

1. *You that are young, O slip not your golden Age.* God delights much in young ones, reveales himselfe much to babes that begin their life to him.

2. *You that are mean in the world,* learne to walke with God, to keep close to Christ; you may be richer in the grace of Christ, than the great men your Rulers.

3. *Let all learne to be carefull of resting in anything short of Christ:* It was her counsell, O let her dying words sticke fast; she was full of duties, holy in her constant converse, yet nothing but Christ comforts her.

4. Let all learne from her, *though not to rest in duties, yet to performe them, and that in secret.* O be much with God in your closets, she tels you how sweet it will be.

5. Learne from her Example

to be holy, yet humble, her knowledge puffed her not up; yet I dare say, she had a great deale more of heaven in her, than some hundreds of those that thinke they know enough to be Preachers: she was as heavenly as they, but not so proud and wanton.

6. *Learn from her to lay in grace betimes.* The Winter may come suddenly, her snow was fallen early.

7. *Learne from her, in affliction to possesse your soules with patience, to remember it is Gods hand, and be still.* Who heard her murmur?

8. *Learne from her, to tell others what God hath done for your soules.* This she made her work.

9. *Learne from her, to reprove, direct, comfort, quicken, strengthen those that are your brethren.* This was her work upon all occasions.

In short, learne from her example, *Not to live to your selves,*
but

*but to the Lord, and when you
dye, not to dye to your selves, but
to the Lord, that both in life and
death you may be the Lords.*

There came to my hands a sheet
written close, containing severall
promises, which she by her dili-
gent reading had gathered up to
fute her soule in the time of need,
indeed, so many, and so aptly ap-
plyed, that it would cause admira-
tion to consider how she could con-
taine them in her memory, or rea-
dily find them as they lye scattered
in the Booke of God (without the
help of a Concordance). But in re-
gard these sheets have swell'd too
far already, and in regard the pro-
mises are already sweetly rank'd
(in severall Books printed) I
thought good to omit the insert-
ing of them. Now to the God of
grace be Honour and Glory.

*Skippon on
the Promi-
ses.*

*Leigh on the
Promises.*

*The Saints
Legacy.*

** F I N I S.*

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